

Zion's Herald

WEDNESDAY, JULY 31, 1901



SEED OF PROMISE

WHEN summer days are charged with heat, and summer fields are green,
O'er all the land the serried ranks of waving corn are seen;
While on the zephyrs breathing soft, across the golden morn,
The promise of the harvest floats, the tassel of the corn.

The fructifying tassels wave their plummy banners high
To catch and garner sunbeams for the harvest drawing nigh;
And when to bin and storehouse the loaded wains are borne,
They bear witness to the mission of the tassel on the corn.

O toilers in the fields of God, with tongue, or pen, or hand,
There's a lesson for us in the corn, whose furrows cross the land.
Our army blooms with banners, by valiant Truehearts borne,
The heralds of good things to come, the tassels of our corn.

With willing workers for the Lord our ranks are filling in;
A million hands are raised today to fight the man of sin;
The clarion voice, the rustling pen, proclaim a new thought born—
Thought that shall foster noble deeds, the tassel of our corn.

O patient saints! have courage, for the righteous light is sown;
From Bethlehem's plains the echoes of sweet peace are floating down.
A gleam upon the mountain-top bespeaks the coming morn;
The dayspring of the "thousand years," the tassel of the corn.

When the battlements of right are raised against the wily foe,
When the road is paved with victories where now we're marching slow,
Sitting beside still waters, as we greet the glad new morn,
With rapture we'll remember all the tassels of our corn.

Written for Zion's Herald by
Ellen A. Lutz

E. L. NOBLE

Same Relationship to the Weather

EXTREME heat all over the globe, in the British Isles and the countries of the European continent particularly, constitutes a world-wide community of interest. It is a oneship of experience. There is much in accepting a fact and doing those things which are meet in view of it. Above all, it is wise to dress in a way befitting these tropic conditions. Heavy, dark woolen clothes are an entirely unnecessary burden, as any one will declare who discards them, and then, after wearing lighter garments, returns to the former burdensome habiliments. It will be readily appreciated what a drain of vitality unseasonable apparel involves. It is a time to invite comfort and to consider what will bring it. Adapt your clothes to the weather, and as the thermometer rises or falls dress accordingly. People beyond middle life, habituated to some conventional attire, ought to make the bold break they are so slow to adopt. Linen suits or light flannels are great comforters just now.

Get yourself into a "don't worry" frame of mind and learn to stroll, to amble, to ride, and not to walk—the people's carriage is at the disposal of all of us—and reject disturbing things by putting them over to the more convenient season of cooler weather. You will be surprised to discover how much in life is non-essential and capable of postponement. The conventional heavy diet is out of order; it does not attract, and milk, eggs, fruits and berries do. Don't omit eating, but take that which appeals to you as sensible and will be found satisfying. Not much meat is needed just now. Let us make the experience of tropical peoples our own, with ready Yankee adaptability.

There is nothing so terrible about heat when you properly prepare for it, accept it

as a condition, and meet life with philosophic cheerfulness. If the nights are oppressive, do not discard the covering of a sheet, lest a breeze come and give that least bearable of ills—a summer cold. Let liquor alone, of course; ginger ale is better, and cold water best of all. Thus prepared in body and spirit, the man and woman of sense are comfortable and happy still, serene in the sense of mastery over ills too generally unduly magnified, and not very trying when so met. — *Springfield Republican*.

Higher Critics

THERE are higher critics who are Christians as well as scholars, and whose aim is not to discredit the Bible as a divine revelation, but to find out just what it is. They seek to ascertain, as nearly as possible, when its different parts were composed, the historical circumstances under which the divine message was sent forth, or which called it forth, the true spiritual meaning underneath the literary garb in which it is clothed—in a word, to discover, by a critical study of the Bible and of Bible times, just what is the mind of the Spirit which the Bible embodies. — *Examiner* (Baptist).

Would Repudiate It

THERE were many missionaries in China during the recent disturbances who do not in the slightest degree sympathize with Rev. Gilbert Reid's views as to the "ethics of loot." Our Baptist missionaries to a man would repudiate any such doctrine. The friends of the missionaries who have been carried away by these theories and the boards with which they are connected naturally enough desire to make the best defence possible of their conduct. But they are making a mistake. These theories are radically and totally indefensible from any Christian point of view. The better course would be to acknowledge frankly that some missionaries, in circumstances of unusual provocation and temptation, failed to illustrate perfectly the Christian ideal. — *Watchman*.

Mrs. Eddy and Her Toothache

MRS. EDDY had a plain, old-fashioned toothache in spite of her theory that there is no pain. The tooth meant business and ached awfully, and then she flung her theory to the winds, called a dentist, took an anæsthetic and had it extracted. On being called to account for conduct so contradictory to her doctrine, she is reported to have explained as follows: "Bishop Berkeley and I agree that all is Mind. Then, consistently with this promise, the conclusion is that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result." Now isn't that beautiful? How clear and conclusive it all is! Yet Christian Scientists affect to admire it. — *Presbyterian Banner*.

Physicians recommend the use of Mellin's Food for feeble infants unable to digest the ordinary foods that have starchy elements in their composition, and also they advise it as a most useful and valuable addition to the diet of perfectly healthy children.

HE SAW IT: WILL YOU?

Bewildering Sights on Every Hand

One who has recently returned from the Pan-American at Buffalo opines thus:—"It would be difficult for the most gifted writer to adequately portray and describe this wonderful Exposition." In the choice of the site, a most ideal selection was made and the person who has not visited the grounds has but a slight conception of the marvelous beauty and colorings of the buildings. What was a barren waste is now a most artistic park land adorned with a wealth of foliage and innumerable fantastically designed beds of flowers. The part played by electricity in the mammoth show has never been equalled and the grounds and buildings are dazzlingly radiant with an electric illumination which is to the beholder almost bewildering. The Midway is the best yet, according to Exposition goers, and in a few, all too short, hours one gets an inkling of the life of half a dozen countries. Uncle Sam has an exhibit which is the admiration of every visitor. Music, and there is music everywhere, and by fine bands and musical organizations, too. Every visitor gets his money's worth and ten times over at that. There are a thousand other features which might be mentioned, but you will see them when you get to Buffalo.

Did you know that the Boston & Maine has several routes to Buffalo? either one of which has attractive features galore; and if you are a Pan-American tourist, send to the General Passenger Department of the Boston & Maine Railroad (X), Boston, for the book, "Pan-American Information." You'll enjoy perusing it. It's free for the asking.

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President.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

IMPROVEMENT OF ARMY POSTS

AS a result of his recent inspection of Western army posts, Secretary Root will recommend a number of improvements at central points. Fort Sheridan at Chicago and Forts Leavenworth and Riley in Kansas will be given special attention. It is the purpose of the Secretary to have the garrison, hospital and cavalry quarters at Fort Sheridan greatly enlarged, and to increase the force stationed there to one regiment of infantry, one squadron of cavalry, and several batteries of artillery, thus making it one of the leading posts of the country. Fort Leavenworth will be continued as the post where infantry, cavalry, and light artillery officers will receive theoretical training, while Fort Riley will be the battlefield of mimic engagements and manoeuvres.

TEMPLE FOR ORGANIZED LABOR

A MAMMOTH Palace of Labor is approaching completion in the Place du Pleix, Paris. It has a frontage of 270 feet and a depth of 120 feet. There is a large central meeting hall, with two wings, and besides these the palace contains a restaurant, committee rooms and libraries, and meeting halls for all the labor organizations of the country. A tremendous dome surmounts the structure. Thus far the expense has been borne by the labor unions of Paris, with slight help from the city. About \$50,000 is needed to complete the building, and the State has been asked to contribute this sum. Enthusiastic workingmen have offered to donate their services. It was expected that large employers of labor would contribute the funds needed for the completion of the building, but thus far they have given nothing. The effect of the palace will be to consolidate the labor unions of France.

NEW TYPE OF BATTLESHIP

PLANS for an entirely new type of battleship have been completed by the Board of Construction of the Navy. Rear-Admiral Bowles, chief constructor, is the designer. The new ship is larger in every way than the largest of the famous war vessels now in commission. It has a displacement of 17,000 tons and will be equipped with engines of 20,000 horse-

power. While the beam is the same, it is fifteen feet longer than the other ships. The chief distinction is in the battery. Double turrets and broadside turrets have been discarded, and in their place the designer has used a broadside battery in casements, with limited arc of fire. On each side are eight seven-inch guns in the lower tier and two in the upper. Two of the upper sevens can fire dead ahead and two dead astern. The big twelves in the turrets forward and aft are twenty-five feet above the water-line and have a range of 270 degrees. It is said that during the Spanish war there was general condemnation of turrets as being detrimental to efficient gun service. The new ship evidently assumes to retalia many of the advantages of the turret system without its disadvantages.

SUBMARINE SIGNALING

EARLY in August work will be commenced on the installation of a new marine signaling system for the guidance of vessels entering Boston harbor. It is the invention of Arthur J. Mundy, a Boston electrician. Bells weighing 800 pounds and attached to buoys are submerged ten and twelve miles apart, and are operated by electricity conveyed from the shore by cables. Vessels are fitted with receivers or sound collectors attached to their sides, which will catch the signal of the submerged bell at a distance of twelve or more miles. The trial of the system at the entrance to Boston is by permission of the Government. Cable houses will be built on Egg Rock and on Minot's Ledge, and should the system prove as successful as the Submarine Signal Company expects, a series of stations will be located at intervals of ten miles or so along the entire Atlantic coast of the United States.

BLIND PENSIONERS PAID

ONE day last week over six hundred blind persons assembled at the Charities Department pier, East Twenty-sixth St., New York city, to receive their share of \$33,250 — the city's annual contribution to the destitute blind. Policemen were stationed in the leighoring streets to watch for approaching beneficiaries and help them to their places. Carriages and motor vehicles occupied by owners of pleasure yachts in the harbor sped by, and as they passed the sightless throng, the occupants flung out silver and gold for the poor unfortunates. Boys of the street quickly gathered the money up and gave it to those for whom it was intended. Many of the blind people were without limbs, or otherwise crippled. One — a woman of twenty — has been paralyzed, deaf, dumb and blind from birth. Nearly all who have the physical strength

evinced a heroic determination to make a living by selling shoestrings, peddling notions, repairing chairs, knitting stockings, etc. Each pensioner received \$49.47, the *pro rata* share of the 672 blind persons to be assisted.

CROP FAILURE IN SIBERIA

REPORTS from St. Petersburg to this Government are to the effect that the crops in Siberia appear to be nearly a total failure. The entire growth of cereals of two provinces drained by the Yenisei River has been destroyed by the phenomenal heat of the last two months. There has also been serious loss in other provinces. In the provinces of the Volga region the peasants are already practically destitute, having sold the cattle and horses they could not feed, and consumed nearly their whole scanty stock of food and seed corn. Similar news comes from European Russia and Southern Russia. In one province 40,000 acres of grain have been destroyed by hailstorms and the Hessian fly.

SCHLEY COURT OF INQUIRY

LAST week Rear Admiral Schley addressed a formal communication to Secretary Long of the Navy, in which, after referring to the charges made against him in Maclay's History of the Navy, mentioned last week, he said:

"I have refrained heretofore from all comment upon the innuendoes of enemies muttered or murmured in secret and therefore with safety to themselves. I think the time has now come to take such action as may bring this entire matter under discussion under the clearer and calmer review of my brothers in arms, and to this end I ask such action at the hands of the department as it may deem best to accomplish this purpose. But I would express the request in this connection that, whatever the action may be, it occur in Washington where most of my papers and data are stored."

In his reply, which was sent at once, Secretary Long said:

"I heartily approve of your action, under the circumstances, in asking at the hands of this department 'such action as may bring this entire matter under discussion under the clearer and calmer review of my brothers in arms.' The department will at once proceed in accordance with your request."

Later the Secretary announced the appointment of Admiral Dewey, Rear Admiral Kimberly (retired), and Rear Admiral Benham (retired), as the members of the Court of Inquiry to investigate the conduct of Schley during the battle of Santiago. The hearing will take place in Washington beginning on Sept. 12, and will be open to the public. The scope of the investigation will be large enough to

take in all of the questions raised in connection with the Santiago blockade, so that while Schley will, technically speaking, be the only officer before the court, the conduct of Rear Admiral Sampson and of all the other officers will be looked into incidentally. Secretary Long has issued the following specifications governing the inquiry:

1. His conduct in connection with the events of the Santiago campaign.
2. The circumstances attending, the reasons controlling and the propriety of the movements of the "flying squadron" off Cienfuegos in May, 1898.
3. The circumstances attending, the reasons controlling, and the propriety of the movements of the said squadron in proceeding from Cienfuegos to Santiago.
4. The circumstances attending the arrival of the "flying squadron" off Santiago, the reasons for its retrograde turn westward, and departure from off Santiago, and the propriety thereof.
5. The circumstances attending and the reasons for the disobedience of Commodore Schley of the orders of the department contained in its dispatch dated May 25, 1898, and the propriety of his conduct in the premises.
6. The condition of the coal supply of the "flying squadron" on and about May 27, 1898; its coaling facilities; the necessity, if any, for, and advisability of, the return of the squadron to Key West to coal, and the accuracy and propriety of the official reports made by Commodore Schley with respect to this matter.
7. Whether or not every effort incumbent upon the commanding officer of a fleet under such circumstances was made to capture or destroy the Spanish cruiser "Colon" as she lay at anchor in the entrance to Santiago harbor May 27 to 31, inclusive, and the necessity for or advisability of engaging the batteries at the entrance to Santiago harbor, the Spanish vessels at anchor within the entrance to said harbor, at the range used, and the propriety of Commodore Schley's conduct in the premises.
8. The necessity, if any, for, and advisability of, withdrawing at night the "flying squadron" from the entrance to Santiago harbor to a distance at sea, if such shall be found to have been the case; the extent and character of such withdrawal; and whether or not a close or adequate blockade of said harbor to prevent the escape of the enemy's vessels therefrom, was established, and the propriety of Commodore Schley's conduct in the premises.
9. The position of the "Brooklyn" on the morning of July 3, 1898, at the time of the exit of the Spanish vessels from the harbor of Santiago. The circumstances attending, the reasons for, and the incidents resulting from, the turning of the "Brooklyn" in the direction which she turned at or about the beginning of the action with said Spanish vessels, and the possibility of thereby colliding with or endangering any other of the vessels of the United States fleet, and the propriety of Commodore Schley's conduct in the premises.
10. The circumstances leading to, and the incidents and results of, a controversy with Lieut. Alton C. Hodgson, U. S. N., who, on July 3, 1898, during the battle of Santiago, was navigator of the "Brooklyn," in relation to the turning of the "Brooklyn;" also the colloquy at the time between Commodore Schley and the Lieut. Hodgson and the ensuing correspondence between them on the subject thereof, and propriety of the conduct of Admiral Schley in the premises.

There is general satisfaction throughout the country with the action of both Admiral Schley and Secretary Long, and much relief is felt over the prospect of an official settlement of a very unpleasant controversy. The officers constituting the Court of Inquiry have thus far refrained from expressing their opinions, and may thus be presumed to be unprejudiced. No objections have thus far been made to their appointment. Whatever the finding of the Court of Inquiry may be, it cannot impose any punishment upon Admiral Schley, as the articles of war pro-

vide that no person shall be tried by court-martial for an offense committed more than two years before the issuing of the order for such trial or punishment.

ORDERED TO LEAVE RUSSIA

LITTLE surprise was occasioned by the dispatch from St. Petersburg on Friday of last week that George Kennan had been ordered to leave Russia at once. Of all the newspaper and magazine writers of the world Russia has the least reason for "loving" Kennan. He is amiable and all that, but a few years ago he told the reading and listening public some ugly truths about conditions in Siberia that were sadly to the discredit of the Russian government. His exploits in getting the information were quite as interesting as the things he told about. After returning to the United States he related his experiences in the magazines and on the lecture platform and produced a worldwide sensation. He was evidently in quest of more information when he was discovered by Russian officials and ordered to leave. The reason given is that he is "untrustworthy, politically," which in Russia has a deep significance. Mr. Kennan should be thankful that he was allowed to depart without being severely handled.

ACCIDENT TO BROOKLYN BRIDGE

BY the snapping of a number of suspension rods which support the girders beneath the cables near the centre, Brooklyn suspension bridge was "out of commission" for twenty-four hours last week. Trains and all vehicles were stopped by an official order, and nearly 100,000 persons who use the bridge were obliged to take ferry boats. There was an uneven sag of about seven inches in the middle. Thursday night the damage was repaired, and on Friday traffic had resumed its normal flow. However, there is much uneasiness, and District Attorney Philbin has announced that he will have the structure thoroughly examined by an engineer not connected with any of the city departments. If there is culpability, and the responsible parties can be located, he will present the matter to the grand jury.

INDIANS BECOME VOTERS

WHILE the lands formerly owned by the Kiowa, Comanche, and Apache Indians are being distributed among thousands of white settlers this week, the Indians of the tribes named, together with the Wichitas, are beginning to enjoy the rights of full-fledged citizenship. This right was really conferred upon them at the time of the allotment of lands, but they did not realize their full privileges until there had been a big council and a great deal of ceremony. This meeting took place at Darlington recently. Indians came from all directions—on horseback, in wagons, and quite a number on wheels. Geronimo, the Apache chief, eighty years of age, had general charge of the grand conclave. Squaws constructed arbors of tree limbs for shade and sleeping purposes and arranged other preliminaries. As each Indian arrived he was taken in charge by a "medicine man" and led to a creek, where he was

ordered to bathe. This was done to wash off all the evil influences of camp life. Then he was taken into a mud lodge and conducted through various secret ceremonies. With their sun-dance regalia and war bonnets on, the medicine men and chief warriors spent two days dancing about the house of the government agent; they sang the song of the ghost dance; they raced for the flag; passed five days in speechmaking, and then signed the franchise treaty. These Indians now have the right to vote at all territorial and national elections.

LONDON JEWS ALARMED

LONDON Jews are alarmed over a threatened outbreak against them in that city. Daily attacks on poor Jews are reported from the Whitechapel district, and symptoms of hatred are said to be exhibited toward them by the highest political and social classes of the kingdom. "Jew hunts" have already occurred in the London Ghetto, the victims being industrious, law-abiding residents, frequently inoffensive youths. The outbreaks take the form of injury or robbery; sometimes it is of merely a terrorizing character. Antipathy to Jews is manifested in other quarters of the city, and seems to be growing in bitterness. No blood has been shed yet in any of the attacks, but there is no telling when that crisis may be reached. That the history of the terrible anti-Jewish outbreaks in Russia, France, Austria and Germany may be repeated in England, is the opinion of a close and trustworthy student of the anti-Jewish feeling in London.

THE FOSBURGH CASE

THERE were some things about the trial of Robert S. Fosburgh, at Pittsfield, Mass., last week, which are worthy of special mention. As has been made public by the daily press, the State sought to prove that Mr. Fosburgh killed his sister May during a family quarrel. The defense was that she was shot by burglars, who entered the house at night. At the beginning of the trial Judge Stevens, who presided, made a few rulings that might well be observed in all criminal hearings. The chief one was that the case would be tried by the court, and not by the public through the daily press. In general terms he urged the press representatives to refrain from either coloring or commenting upon the features of the trial as they developed. Later he did something that few judges in the United States have dared do. He ordered the representatives of the *New York Journal*, *World*, and *Herald* to leave the court room because they had violated his honor's sense of propriety in matter already sent, particularly a description of the visit of the Fosburgh family to the grave of the murdered daughter. Four men and two women thereupon left the court room. A large mass of testimony was taken, but it was noted that the prosecution was exceedingly courteous, even in the most searching cross-examinations. There were no displays of eloquence when questions of law or admission of testimony were raised. The proceedings were as dignified as a hearing before the United States Supreme Court—something unusual for a

criminal trial. On Friday of last week, in the presence of a court room packed with people who had assembled to hear the arguments, Judge Stevens took the case from the jury and instructed them to render a verdict of not guilty. In his opinion the Government had failed to prove its charge of manslaughter in that it did not show "that May Fosburgh was not killed by burglars; it did not show that the accused was alone with the young woman; it did not show that the act was a criminal act." Mr. Fosburgh had been indicted by the grand jury upon information furnished by the police of Pittsfield.

GOVERNMENT MAP OF SOILS

IT is in line with advanced scientific farming. By its aid the Iowa farmer will be able to determine exactly what a given kind of soil and certain character of weather ought to produce, as indicated by experience in Indiana and elsewhere. There will be no longer need for guesswork. The map will be printed in colors, and will convey information in the clearest and most easily comprehended manner imaginable. Every ten-acre patch in the United States will be represented by one-eighth of an inch. However, each farmer will be able to procure a chart of his own neighborhood on a larger scale, so that he can plan his operations in accordance with the suggestions it conveys. The work is to be done by townships to start with, and these are put together to make counties, which will be finally assembled to form complete maps of States. This important aid to farmers is being worked out by the Department of Agriculture.

SENATOR McLAURIN EXPELLED

POLITICIANS will now be called upon to define the political status of Senator McLaurin of South Carolina, whose espousal of leading features of Republican doctrines have made him "offensive" to the old line Democrats of his own State and other parts of the South. Ever since the "resignation" incident in connection with Senator Tillman, the latter has attacked McLaurin in season and out of season. His latest move is to have McLaurin expelled from the Democratic Party. This was done by the State executive committee on Thursday night of last week at a special meeting at Columbia, called to consider routine matters. Senator Tillman made a violent attack upon McLaurin's course, and when the question was put, he was ousted by a vote of 25 to 5. Senator McLaurin now occupies the anomalous position of being a Democratic Senator with Republican ideas and an outcast from his own party.

SPREAD OF BUBONIC PLAGUE

A CASE was discovered on the German steamship "Hohenfels," which recently arrived in New York from Calcutta. While the crew were being bathed, as is the custom when vessels from Eastern ports are being disinfected, a stoker was found to be suffering from a peculiar swelling, which, upon expert examination, proved to be a mild case of bubonic plague. The entire crew were removed to Swineburn Island, for further observation. Under direction of the health officer, Dr.

A. H. Doty, the cargo was discharged at quarantine in lighters, after thorough disinfection. Following the removal of the cargo the vessel was carefully cleansed in every part. It is not known when the "Hohenfels" will be released from quarantine. In connection with this report from New York comes the news that the plague still persists in San Francisco in spite of the thorough cleaning of Chinatown; there were three fatal cases during the second week of July. In Hong Kong there have been 1,154 cases and 1,088 deaths, while a large number of cases are reported daily from Canton, China. It has made its appearance in Egypt, British India, Mauritius, West Australia, and Queensland, and is spreading alarmingly in Formosa. Japanese officials have taken active measures to keep the plague out of the ports of Japan.

CAUSE AND CURE OF CONSUMPTION

THOUSANDS of sufferers and their friends will welcome the conclusions reached by the recent Tuberculosis Congress in London. In general they are: Tuberculosis is curable. It is also infectious. Therefore while the sufferers may hope, the healthy may fear. According to these specialists, consumption is essentially a disease of foul air caused by overcrowding and lack of ventilation. It is not always hereditary. Every speaker denounced in uncompromising language the dangerous and disgusting habit of spitting in public places, as it was shown that this practice helps spread the disease. Much discussion was caused by the assertion of Dr. Koch that the disease cannot be communicated from cattle to mankind. Isolation, sanitation, and the maintenance of free sanitariums, were mentioned among the agencies to be used in the prevention or cure of this terrible disease.

DISTRIBUTING INDIAN LANDS

MONDAY of this week the Government began the distribution of 13,000 claims in the Kiowa-Comanche reservations (Oklahoma) among 165,865 homeseekers. As has already been described in these columns, the claims were assigned by lot. Envelopes containing the names of those who had registered were placed in two big wooden lottery wheels and drawn out one by one. About 25,000 persons were present at the opening. Good order prevailed. The drawing will end probably on Thursday of this week.

LAUNCHING OF THE "MAINE"

IN the presence of 50,000 cheering and enthusiastic spectators, amid the boom of cannon, and with the tattered flag of the old "Maine" unfurled at her bow, the new monster battleship "Maine" slid gracefully down the ways and plunged into the water at Philadelphia on Saturday. Miss Mary Preble Anderson, of Portland, Maine, occupied a raised platform on shore close to the prow, and just as the vessel started she broke the christening bottle and named the ship. Few government or naval officials were present. President McKinley and members of the cabinet telegraphed regrets at their inability to attend the exercises. The dimensions of the "Maine"

are: Length, over all, 333 feet 10½ inches; extreme breadth, 72 feet 2½ inches; mean draught, 23 feet, 6 inches; displacement, 12,300 tons; loaded, 13,500 tons. The armament will include four 12-inch breech-loading rifles mounted in pairs in elliptical balanced turrets on the middle line; sixteen 6-inch rapid-fire guns mounted on broadside; eight 14-pounders; eight 3-pounders; eight 1-pounders and machine guns. There are also two submerged torpedo tubes. The vessel is protected by Krupp armor of unusual thickness.

CUBAN ELECTORAL BILL

THE Cuban electoral bill is before the Convention this week. It requires that the president and vice-president must be native or naturalized; must have served in the Cuban army for ten years; and must be at least forty years of age. Senators are required to be native or naturalized for a period of eight years; must be twenty-five years of age, able to read and write, and be among the largest real estate tax payers in the provinces which they represent. The bill provides for universal suffrage regardless of color.

THE STRIKE SITUATION

THROUGH the good offices of Col. George B. M. Harvey, President Shaffer, leader of the steel workers' strike, and J. P. Morgan, sponsor of the United States Steel Corporation, were brought together on Friday of last week and spent several hours discussing the strike situation. Mr. Morgan made a very favorable impression upon Mr. Shaffer and Mr. Williams, the secretary of the Association. Although no details have been made public, it is understood that the strike will be called off soon, each party making concessions. As we go to press the National Executive Board of the Amalgamated Association is in session in Pittsburg discussing Mr. Morgan's plans for a settlement. The Garment Workers of New York, who struck last week, are gaining ground, and will probably be granted most of their demands.

YOUNG PEOPLE'S MEETINGS

ENTHUSIASTIC gatherings of young Christians were held in Chicago and Detroit last week. The Baptist Young People's Union to the number of 15,000 met in Chicago and held the usual public meetings and departmental conferences. One of the features was an address by Rev. G. Campbell Morgan, in which he urged the young Baptists to fight the "New Atheism," which he described as apathy, animalism and materialism. "The only thing that will conquer it is the spiritual power in life—in your lives," he exclaimed. A start was made to raise a fund to pay off the \$15,000 debt of the Union. Many large subscriptions were announced. John H. Chapman, who has been president of the Union since its organization ten years ago, was unanimously re-elected president. In Detroit the Brotherhood of St. Andrew for the United States and Canada assembled to the number of 600. One of the chief matters discussed was the disposal of 442 dead or dormant chapters of the Brotherhood. A proposition to summarily drop them was opposed, and the matter was referred to the executive committee.

THE WELL IN THE FOUNDATIONS

A TRAVELER remarks upon the fact that in the ruins of nearly all the old feudal castles of England you will find somewhere, deep sunk in the foundations, a rubbish-filled well. What does this mean? It means that the owner of the castle always had in the heart of his citadel a pure, never-failing supply of water upon which to depend in case he was besieged by an enemy. He would never have to go outside his fortress to get that chief necessity of life. So it is with the soul that has digged a place deep within itself for the presence of God to enter and fill. That is the well in the foundations of the impregnable life. Not to have to go outside one's self for the water of life—that is the secret of human stability and peace and courage. The enemy may camp round about us, may cut us off from outside help and resource, but so long as we have that inexhaustible supply of divine help and comfort within, we can bid him defiance.

Think how many human lives have gone down before the power of evil because they had no continuance of resisting power, no well of divine strength and comfort deep within themselves. They could resist for a brief season, perhaps, but after that their resources were spent. No soul can conquer evil unless it has the indwelling presence of God to sustain it. All the moral strength, all the proud determination, all the force of righteous habit, are only like so many shallow tubs and pails of water that have been hurriedly brought within the fortress. A few days' siege exhausts them, and then we must yield; there is no other way. Oh, for the well of living water deep down in the foundations, forever fed by the springs of divine love! If we had God in the soul, we could not be overcome. Every day the pure, life-giving springs would be bringing us fresh courage and hope. That is the testimony of all who have fought any enduring, triumphant fight with evil. We must be sustained by the conscious presence and help of God. We must have a well of living water in the foundations of our being. Ah! if that well has not yet been sunk in any sin-battling life, sink it now—today—ere it shall be too late!

THE SERMON ON THE MOUNT

THE total eclipse, both in character and reputation, of Prof. George D. Herron, as well as the less recent action of Rev. B. Fay Mills, both of whom were extremely strenuous as to the binding force of the most literal interpretation of the Sermon on the Mount, suggests a renewed inquiry as to the proper way of taking that famous discourse. Count Tolstol, also, equally unsafe with these others as a guide either in morals or religion, but much lauded by some, never tires of reiterating that it is our duty to accept each word in its manifest meaning and conform to it at all costs. There is a plausible sound in this sort of teaching which has imposed so much on many that they have been afraid to use their own common-sense in the matter, or, having used it, have been somewhat con-

science-smitten lest they were guilty of disloyalty to the Lord and really toned down His precepts to suit their own convenience or self-interest. There would seem to be need of some plain word about this for the relief of tender consciences and the prevention of fanaticism.

We do not sympathize with those who simply say the standard is all right, but it is not adapted to the present age, it cannot be carried out practically now, it was designed for some more perfect condition of things, some riper state of society yet far in the future. We cannot afford to take any such position as that, or put a carnal discount on the words of the Master, for this vitiating process would leave the teaching of Jesus a very variable quantity indeed, with as little or much obligation attaching to it as each man chose to assign. Instead of this, we say, the standard is precisely right, but it is expressed in such a form, primarily adapted to the age when and the land where given, that no little care is necessary in order to transpose it into a form best understood in these days.

It is very easy for us to misconceive what the standard is. We can do as much harm by over-heightening its requirements as by underestimating them. A fair and honest interpretation is absolutely essential. The responsibility for this is placed directly upon us and can in no way be evaded. To declare, as some do, that a sentence means just what it says and is not to be interpreted but obeyed, is to utter arrant nonsense which can impose only on the unthinking. All words spoken two thousand years ago in another tongue have need of a double translation—one translation from the language originally used into our own, and another translation, quite as essential, from the special outward form demanded by those times to another form equally well adapted to these times. The important thing is the retaining of the inward meaning, the essential spirit, while dealing freely, even to the extent of discarding, the particular external dress of the utterance. This, it will be seen, is a matter of no little delicacy, and sometimes of much difficulty. It is not surprising that blunders are made in it, not surprising that many try to avoid the obligation, or resort to what they deem the easier, honester way of literalism. But it is not so honest, nor is it easier in the long run. Our Lord's words will not have the weight they deserve with the men of this generation except as they are put into forms adapted to our needs and illustrated by our customs. It is the duty of the minister to do this for his hearers; it is the duty of the commentator to do this for his readers; it is the duty of each man to do it for himself. And only when it is done does that which otherwise would be a stumbling-block and a hindrance to true Christian progress become a help to right living.

The command, for example, which seems to forbid any accumulation of property, which appears, in other words, to condemn one of the main superiorities of civilization over barbarism, is seen, on more thoughtful investigation, to be simply a direction as to what we are to consider our *treasures*, and warning against setting our heart on things which

can be taken from us or which perish in the using. This thought is of infinite importance, whereas the other no reasonable being could accept as worthy to be followed.

So the command which seems to make absolute non-resistance under all circumstances and peace at any price a Christian duty, which appears to make the goods of the righteous a prey to the spoiler, putting a premium on avarice, indolence, violence, and pusillanimity, is seen to be a figurative or Oriental method of condemning the spirit of vengeance and commending benevolence. The exact steps to be taken in carrying out, amid our modern surroundings, the promptings of this disposition of Christian love, Christ surely intended to be settled by the reason He has given us, after we have prayerfully and thoughtfully considered the full bearings of each step on all concerned.

To those who take this view of the Sermon on the Mount—as indeed of all other parts of Scripture—it becomes not so much a bundle of rules to be slavishly followed, as a system of principles which we are to apply, in the free exercise of our common-sense, to the varying circumstances in which we find ourselves placed. Some rules, of course, will be found of eternal, universal application, relating to points in which all men are alike at all times and which there is the same reason for all obeying equally. Other rules will be seen to have a more limited range, because specially adapted to the somewhat peculiar circumstances of the time when given, hence valuable to us chiefly in an indirect way as affording ground for extracting a general principle and so inferring what God's will is for us now.

We venture to say that this is the only rational or reasonable way of understanding or using Scripture. The harm that has come from the other method is so great that we much wonder why so many still retain it; and we can only surmise that their eyes, on some account, are yet "holden" as to the course which will best promote the true interests of the kingdom of God.

Notable Methodist Gatherings

FROM twenty-five to thirty thousand young Methodists are reported to have been in attendance at the International Epworth League Convention in San Francisco. These were not all of our own church, for the Convention brought together representatives of the various Methodisms in this country and in Canada. It was one of the grandest and most inspiring religious gatherings held in our country for many years—a magnificent commencement for Methodism in this the first year of the new century. It attracted the attention of Christian people all over this continent, and marks the inauguration of a new era of aggressive Christian work. Besides this Convention on the shores of the distant Pacific, we Methodists are to have an Ecumenical Conference in September in London, which is the metropolitan city of the world-dominant Saxon race, and therefore a place eminently suited for such a meeting. The Methodists of the whole world do well thus to come together and plan and believe for greater things than they have even dared to hope for in all the past. Only a few of the many millions of world-encircling Methodists will have mingled per-

sonally in these notable meetings; but the home-stayers must not for a single moment forget that the talkers and the writers of these gatherings can accomplish very little without the active co-operation of the rank and file. So while the trumpet sounds for aggressive action, let every one find the place where the most and the best work can be done for God and humanity, and then with steadfast purpose go about the performance of the next duty, whether it be small or great, expecting the Divine blessing on all honest toil.

The Southport Convention

OUR English Methodist exchanges have been for a few weeks considerably occupied with the Southport Convention for the spread of scriptural holiness. Southport is not the name to conjure with that Keswick is; nevertheless, it has now for seventeen successive years had a series of meetings during the first week of July (Keswick has the last week) which have done much good. The town (so called, says *Punch*, because it is in the north, and because it has no port) is a flourishing, fashionable bathing place in Lancashire, nineteen miles north of Liverpool, containing some 75,000 people, nearly all of them gathered within the last fifty years. It is very handsome, exceedingly well-built, and provided with a very fine group of public buildings, parks, gardens, and boulevards. Methodism has from the beginning been very strong here, and possesses some of the finest churches of the place. Its members have always had a controlling voice in the management of public affairs. Of the twenty mayors which the town has had, ten have been Methodists, and they have held office twenty years out of the thirty-four of its municipal life. The two leading circuits, Mornington Road and Trinity, hold more than £100,000 worth of property.

The convention was begun in 1886 by Rev. W. H. Tindall, then a minister in the town, and has been conducted by him ever since on strictly Wesleyan lines. The meetings are held in a specially constructed tent, pitched on a piece of land close to the Mornington Road Church, seated with chairs to accommodate about 2,000 persons. There is an early morning prayer-meeting at seven (always a season of great refreshing), and then three regular services, forenoon, afternoon and evening, at each of which two carefully prepared addresses are given. One forenoon session is devoted to the interests of foreign missions. The headquarters of the convention, so to speak, are at the Mornington Temperance Hotel close by, a most excellent hostelry, kept by a genial Methodist, a Yorkshire local preacher and a Southport town councillor. Here morning and evening prayers are held in the drawing-room in most delightful fashion; and special breakfasts are sometimes given, followed by speaking on the part of the guests. People pour in on the trains daily from all the Lancashire towns, and a large number come for the week, taking lodgings in the place.

Rev. Dr. Jenkins, the "Grand Old Man of Methodism," has been from the start the preacher of the preparatory sermon on the first Sunday morning. He took for his subject this year Christ's sympathy (Heb. 4: 15). Among the other topics treated were: "The Mind which was in Christ," "The Spirit's Mastery," "The Peace of God," "Refining Fire," "Rejoicing in the Spirit," "The Four Great C's of Salvation," "What is Faith?" "Enthusiasm for God," "Two Wills or One." Rev. John Brash, Rev. Gregory Mantle, Rev. Isaac E. Page, Rev. J. G. Bennett, Rev. J. C. Greaves, and

Rev. Owen Davies were prominent among the speakers and workers. There was, of course, much prayer and praise.

Not much, so far as can be gleaned from the reports, was made of the after-meetings, nor is any mention made of the number entering definitely into rest. Indeed, it is not recorded that any did. We hardly understand this, for it is a point made much of at Keswick, its chief power, and to find it apparently passed by at a distinctively Methodist convention is a surprise. The speakers are evidently much inferior to those at Keswick. And while the meetings are excellent in a general way, free most certainly from anything erratic or visionary and very strictly orthodox, they do not strike us as being noteworthy for power and the manifested presence of the Holy Ghost. Southport Methodism is extremely "respectable," disposed to frown on fervor and plume itself on its high position. Perhaps this general atmosphere of the place is not just the best for such a gathering. Perhaps the Spirit has not been wholly pleased with the strenuous denominationalism kept so prominently at the front here. Perhaps the meetings have got into a rut, as is so apt to be the case after a series of years under the same management, and things are too much cut-and-dried. We are impressed that for some reason the convention is not doing as much as it might for the advancement of the highest Christian life. Yet perhaps our own camp-meetings, which are at present so unsatisfactory in this particular, might be improved by adopting some of the Southport features. The ideal is not to be reached without much study and constant effort and an occasional new departure.

PERSONALS

— Bishop and Mrs. J. W. Hamilton sail for Europe from New York, Aug. 1, on the "Fürst Bismarck" by the Hamburg-American Line.

— Dr. George F. Pentecost, of Yonkers, N. Y., is in England, and recently preached to the Allen St. Congregational Church, Kensington, of which he was pastor for a few years.

— Rev. C. W. Bradlee, of Biddford, Me., will supply Arch St. Church, Philadelphia, during the month of August. Dr. Foss, the pastor of Arch St. Church, and Mr. Bradlee will spend the month together at Wildwood on the Jersey coast.

— Major-General Joseph Wheeler spoke at Ocean Grove, N. J., on Sunday evening, at the meeting of the National Temperance Union, on "The American Soldier and his Needs." He is reported as being opposed to the restoration of the army canteen.

— Rev. Samuel Scoville, whose wife is the only daughter of the late Henry Ward Beecher, has resigned as pastor of the First Congregational Church at Vineland, N. J., to accept the call of Plymouth Church in Brooklyn as an assistant to Rev. Dr. Newell Dwight Hillis.

— The *Christian Commonwealth*, London, Eng., says: "Mr. Hugh Price Hughes has, we regret to say, had another serious breakdown in health. It will be remembered that Mr. Hughes was taken very ill at Manchester last year, and has only recently undertaken his regular work. It is now believed he must take complete rest for another six months."

— E. W. Hawley, the well-known Sunday-school worker, died in New York, July 24, as the result of the heat, aged 71 years. He was formerly associated with Dwight L. Moody. He originated the Home Department of the New York State

Sunday-school Association. He was the publisher, until a year ago, of four Sunday-school papers — *Good Words*, *My Paper*, *Rays of Light*, and *Old and Young*.

— Miss Helen Gould has given \$8,000 to Mt. Holyoke College to establish a new scholarship in the name of her mother, Helen Day Gould.

— Rev. G. E. Ackerman, D. D., professor of systematic theology in Grant University, has been appointed to the pastorate of the First Methodist Church, Adrian, Mich.

— Rev. W. H. Meredith, Mr. Charles R. Magee, and Mr. and Mrs. G. F. Washburn, sail from Boston for Liverpool on the "Commonwealth" of the Dominion Line, July 31.

— Rev. Dr. Hutsinpillar, who a month ago was elected president of Ohio University at Athens, having declined to serve, the trustees have found another man for the place, who has accepted the office, Dr. Alston Ellis, of Hamilton, Ohio.

— The *Portland Press* of Maine is quite expressive and very complimentary to Sheriff Pearson in saying: "The Boston bartenders are agitating for shorter hours of labor. If they will come down to Portland, Sheriff Pearson will arrange it for them."

— A despatch to the *New York Tribune*, dated July 23, says: "Mrs. Carrie Nation has been fined \$100 and a thirty days' jail sentence imposed on her by Judge Hazen, in the district court, for disturbing the peace and dignity of the city by a Sunday 'joint' raid last March. There is no appeal, and Mrs. Nation will serve the time in prison."

— The *Congregationalist* of last week says: "Dr. Cadman sailed with his family for England last week on the 'Majestic.' He will preach during the summer in Free Trade Hall, Manchester, in the Court Street Church, London, from which Rev. G. Campbell Morgan has just come, and in the little country Wesleyan Methodist Church which he attended as a boy."

— President David Starr Jordan, of Stanford University, has returned from the Hawaiian Islands, where he has been for the past two months conducting a study of the fisheries and fishes of the islands, under the direction of the United States Fish Commission. About 240 species of fish have thus far been collected and classified, 50 of which are new to science.

— It is reported that the estate of the late Rev. Dr. Thomas K. Beecher, in process of settlement, does not exceed \$3,700. He received for many years a salary of \$3,500, but he was one of the most charitable of men and gave his income, like the late Dr. Babcock of the Brick Church, all away. Indeed, he was reckless in his giving. On one occasion a few members of his congregation, becoming almost ashamed of his dress, gave him an overcoat. Mr. Beecher gave it to a poor man. A second overcoat was then given to the minister, and he presented it to another poor man. A third was provided for him, but not until he had made a promise that he would not give it away.

— That was a very brief and legally perfect will of the late Mrs. Bishop Potter, by which she bequeathed all her property, amounting to \$30,000, to her husband. The document, which was in the handwriting of Mrs. Potter, was written on a half sheet of paper, and is the shortest will ever recorded in the surrogate's office. It was executed on June 20, nine days before Mrs. Potter's death, and is as follows: "I hereby give and bequeath to my husband, Henry C. Potter, all my property, both real and personal, at my death; and I declare that my

husband, Henry C. Potter, shall be the sole executor of this, my last will and testament, and that he be not required to give bonds."

— Rev. Samuel A. Bragg, of Gloucester, has gone to Colorado to be absent one month.

— It is stated in the public press that John Fiske's will consists of a single sheet of paper written in his own hand. Mrs. Fiske is made sole legatee.

— The last issue of the *Illinois Methodist Journal* is an Illinois Wesleyan University number. It is finely illustrated, the face of Dr. Edgar M. Smith, the president, adorning the first page.

— Rev. J. G. Merrill, D. D., recently pastor of a Congregational Church in Portland, Me., has been elected president of Fisk University, Nashville, Tenn., to fill the vacancy caused by the death of Dr. E. M. Cravath.

— Rev. and Mrs. W. T. Perrin are spending their vacation, as they have often done before, at Dentonia Farm, Coleman, Ontario, with Mr. and Mrs. W. E. H. Massey and their charming family. Mr. Massey is Mrs. Perrin's brother.

— A letter just received from Mr. W. W. Peet, at Constantinople, treasurer of American Missions in Turkey, states that Rev. Albert L. Long, D. D., of Robert College, will sail from Liverpool on the "Saxonia," Aug. 6, on his way to Boston.

— The death of Brooke Foss Westcott, D. D., Bishop of Durham, is announced. He is best known as the author of many theological and religious works and as the editor, with Dr. Hort, of the monumental edition of the Greek New Testament from the oldest authorities.

— Rev. James Cairns, pastor of Garden Street Methodist Episcopal Church, Lawrence, has been engaged to preach for five Sabbaths to four churches in Jersey City, which are to unite for the vacation season—the Park Reformed, Second Presbyterian, North Baptist, and Wayne Street Reformed.

— Profs. H. G. Mitchell and C. W. Rishell are both represented in the current issue of the *Journal of Sacred Literature*; the former by an admirable article on "The Theology of Jeremiah," the latter by an able and acute review of "Baldensperger's Theory of the Fourth Gospel." The editor of the *Biblical World* has already called attention to both.

— Rev. Artemas J. Haynes, pastor for a short time, during the illness of Dr. Gunsaulus, of Plymouth Church, Chicago, but who is now stopping with his family at Harwich, is invited to supply the United Congregational Church, New Haven, Conn., for one year. Mr. Haynes, we believe, was formerly a Methodist minister. At Plymouth Church his theology was found to be even too broad-gaged for Chicago.

— Rev. H. S. White, one of the students of Concord, 1852, formerly a member of the Providence Conference, and now of the Detroit Conference, has been elected Chaplain of the Department of Michigan, G. A. R., for the sixth time. Mr. White was correspondent of this paper in the time of the civil war. He is superannuated after forty years of active service, and lives at Romeo, Mich.

— A telegram to the New York *Sun* states that, after fruitlessly trying to cure diphtheria with prayer, the divine healer, Dowie, of Chicago, after one of the afflicted children of a family had died, permitted Dr. Walls of the Health Department to use antitoxin to relieve two daughters. The patients are better. "Days of praying had failed to accomplish what a few moments

of antitoxin accomplished. This is the first time that Dowie has permitted a doctor to treat one of his patients."

— Ex-Governor Pattison, a loyal and honored Democrat of the Cleveland type, and a Methodist universally beloved, has been elected chairman of the Democratic City Committee of Philadelphia. The *Springfield Republican*, in noting the fact, says: "This ought to be augury of the up-building of a strong and honest minority party in a city that sadly needs it."

— Bishop O. P. Fitzgerald, who worshipped last Sunday morning at Epworth Church, Cambridge, and participated in the observance of the sacrament of the Lord's Supper, spoke in high and tender commendation of the sermon, which the pastor, Rev. W. N. Mason, preached, and also of the refreshment received from the sacrament which followed.

— Rev. James N. Beard, D. D., for the last five years pastor of Grace Church, San Francisco, has been elected to the presidency of the National Training School and Deaconess Home of the Woman's Home Missionary Society, at San Francisco, Cal. Dr. Beard will enter upon his new duties immediately after the session of the California Conference. For several years Dr. Beard has given much time and thought to the deaconess work in San Francisco, and has held the position of Dean of the Training School.

— The *Springfield Republican*, in its own way, puts the emphasis where it belongs in saying: "Prof. Herron is stirring again, and is fiercer than ever. In a speech in Chicago Friday night he said that even the public schools are now 'throttled' by the capitalist. Bah!"

— Rev. Silas Arthur Cook, pastor of our church at Franklin, and Miss Mary Elsie Bright, of that place, were married in the Franklin Methodist Episcopal Church, Tuesday evening, July 23, at 7 o'clock, Rev. W. W. Shenk, of Gloucester, officiating. The church was filled to overflowing, the pastors of the Baptist and Congregational churches also being present. Delicate decorations of ferns and flowers festooned the altar. At the conclusion of the ceremony a reception was held at the home of the bride's parents. Mr. and Mrs. Cook left on the evening train for a five weeks' absence, having in view the Pan-American Exposition, a tour of the Great Lakes, a visit to Mr. Cook's home in Minnesota, and return by the way of Mammoth Cave. Mrs. Cook is the daughter of Mr. Warren H. Bright, of Franklin, a young woman of great beauty and excellence of character. Mr. Cook is a graduate of Boston University School of Theology. During his pastorate at Franklin he has wrought extensive repairs on the church, relieved it of a debt of \$1,400, had a revival, and enjoys the regard and affection of a grateful and united people.

— We learn, as we go to press, that Rev. Adam Miller, called the "father of German Methodism in America," and said to be the oldest Methodist minister in the United States, died at his home in Chicago on Monday, aged 91 years. It is a curious coincidence that the *Northwestern Christian Advocate* adorned its first page last week with Mr. Miller's striking and attractive face. We shall present a fitting tribute to this noble and unusual man in our next issue.

— A deep sense of personal regret is experienced in reading in the daily press that Dr. W. C. Gray, editor of the *Interior* of Chicago, has disposed of his interest in the paper and resigned. As the unique editor of perhaps the best religious paper in the country, he will be universally missed by

the editorial fraternity, by whom he is deeply revered and beloved. We shall have more to say when his farewell comes to hand in the *Interior*.

— The death is announced of Rev. James N. Shaffer, at Newburg, N. Y., on July 29, aged 90 years. He was the oldest member of the New York Conference, and had sustained a superannuated relation for several years. He entered the ministry in 1835, and was for thirteen years superintendent of Five Points Mission, New York city.

BRIEFLETS

No man can play the hero's part who carries not a hero's heart.

Beauty is as inseparable from truth as fragrance from a rose.

Do not assume that a thing is lost because it is hidden. Nature tucks an acorn into her pocket and produces an oak tree.

The safest way to weather the inevitable is to meet it as sea captains meet an east storm—anchor with your bow to it.

The history of the spiritual life is the history of a progressive disenchantment with the things that are essentially earthly.

There is this to be said for man's transitory pride—that one never knows how to be truly humble until he has once thought himself exalted.

When a man thinks too much about himself, the foreground of personality becomes grotesquely enlarged and out of proportion, like those members which protrude in an amateur photograph.

The true and vital Christian, in these days of deeper spiritual insight, concerns himself not so much about whither he is going, as *how* he is going—going along the pathway that God indicates for him. If today's road be right, tomorrow's pathway will be bright—and so with all the infinite todays and tomorrows.

"Will you please let me know what the remedy is that you have for rheumatism? Mother suffers so much that I am writing this for her." Requests similar to the foregoing crowd the mail of the editor, and again compel him to attempt to protect himself by saying thus publicly that he has not now, and never has had, any remedy for rheumatism, and has, therefore, never advertised any. The ease with which the general public is confused is shown in the fact that it is "F. W. Parkhurst, a Boston publisher," who advertises the remedy. Heretofore the writer has boasted that he was never afflicted with rheumatism, but he can no longer say that. When, several weeks ago, he was suffering severely from this disease, he applied for relief, not to quack remedies, but to his regular physician, and under his skillful treatment is recovering. His advice to every sufferer is to follow a similar course.

Apocryphal of the attractive presentation of Wesleyan Academy, Wilbraham, on our last page, to which we invite special attention, we note the opinion of the late Dr. David Sherman, one of the wisest and most far-sighted of men, who wrote ten years ago: "There are few schools which can afford to dispense with advertising. The valuable qualities of a literary institution must be noised abroad, if in no other way by the whirl and rattle of its gearing. In some way the people must learn that

you are around and engaged in earnest work."

It was Frederick Robertson, of Brighton, a very Thomas in his intellectual make-up, and one who had agonized in the whole realm of doubt, who afterward said: "There is but one man in the long roll of ages that we can love without disappointment and worship without idolatry — the Man, Christ Jesus."

Bishop Mallalieu writes to Dr. C. E. Locke, the author: "I have just read 'Freedom's Next War for Humanity.' You deserve the thanks of all who believe in the ultimate triumph of truth over error, of righteousness and goodness over vice and sin, of Christ over Satan."

Our excellent neighbor, the *Watchman*, has an editorial in its last issue on "The Passing of the Mosquito." There are many, however, who are made to feel that he is pausing rather than passing.

God sets us many a problem whose result we never quite figure out. But we work at it long enough and surely enough to see that the processes are all tending one way, and it should be easy for us to lay down the tablets at last in the full assurance that God will finish it even as He has enabled us to foresee the result.

At the funeral services of the late Rev. Dr. Nathaniel Fellows, which occurred Tuesday afternoon of last week, at Boston St. Church, Lynn, there was a large attendance of ministers and friends. Rev. F. C. Haddock, D. D., had charge, assisted by Rev. Drs. Newhall, W. H. Thomas, N. T. Whitaker, J. W. Lindsay, and G. S. Chadbourne. Drs. Lindsay and Chadbourne delivered suitable eulogistic addresses.

The National Committee of the Prohibition Party has arranged for a great meeting at Buffalo in connection with the Exposition, Aug. 1 and 2. A special train will leave Chicago with distinguished speakers, July 30, and stops will be made through Indiana and Ohio, with a big mass-meeting at Detroit.

It is only necessary to make genuine scientific investigation of the effect of alcohol upon man or beast, to reach indubitable results. On this line the *Springfield Republican* says: "Dr. Hodge, the professor of biology at Clark University, has been making experiments with alcohol and dogs the past three years, to determine the effect of the alcohol upon lower animals. He concludes that it is injurious to them. The offspring of the alcoholic dogs have been much inferior to those of the total abstinence dogs, while the detrimental effects upon the partakers of the spirits have been conspicuous."

The Presbyterian churches in St. Louis are making a general and united effort to carry the Gospel to the people at large during the summer. Two great tents are pitched in different parts of the city, with a daily attendance in each of six hundred or more. Another church conducts open-air services on a lawn near, and still another holds services on the levee.

We learn from the *Northwestern Christian Advocate*, which we followed last week, that the result of the wreck to the Epworth Leaguers at Marshall, Mo., was very much worse than was supposed: "The total deaths in the wreck and since have been twenty-three; the total injured were fifty. Five Epworth Leaguers were killed and four have died at the hospitals since. One of the killed was a minister, Rev. D. W. Hooker,

said to be of Syracuse, N. Y. Forty Leaguers were injured, of these thirty-three being hospital cases. Eighteen of the injured are still unable to leave the hospitals."

The annual consumption of liquor in the Dominion of Canada is less than four and one-half gallons per head of the population, which is one-seventh the consumption per head in Great Britain.

Under the title, "Christ Repudiated," the *Advance* of Chicago says:

"A Unitarian hymn-book has Wesley's celebrated hymn emended as follows: The first line of the first stanza is:

'Father, lover of my soul,'

and the first line of the third stanza:

'Thou, O God, art all I want.'

The emendations express what is true, but it is very remote from the thought of the devout Wesley and from the immediate love of most Christians. We come to God through Christ, and in the love of Christ we find the presence of God."

The above suggests the inquiry whether sound ethics have not really been violated in making such radical changes in this hymn.

That was a frank and remarkable statement of Paul, in which he says (R. V.), "I also exercise myself to have a conscience void of offence toward God and men always." The last word, as the revisers intended, is the most significant in the declaration. The critical student of Paul is assured that his life bears out this strong statement. Very few can apprehend what Paul means, or believe it true, for the great majority occupy the low plane of expediency. "How will this act or utterance affect me?" is the governing and decisive question. But to be governed thus is to lose one's self-respect and to become a coward. Paul's principle of life was the antipodes of a man-serving policy.

It makes little difference whether we are able to account for things or not. To account for things is God's business, not ours. Our business is to account with them — prove ourselves equal to their demands.

The King's Coronation Oath

THE proposal to modify the coronation oath to be taken by King Edward VII. of England, now under consideration in the British Parliament, and being discussed by newspapers on both sides of the Atlantic, recalls several historical facts and emphasizes several changes of condition and relation since the oath was made a part of the coronation ceremony for British sovereigns. Most of all, perhaps, it brings out the fact that Parliament made and has the right to modify the conditions required of him who is to be accepted as the lawful ruler. The sovereignty is in the people and is exercised by the ruler under the laws established by Parliament.

The discussion of the coronation oath calls attention to the fact — not always remembered and not easily realized in our free America — that the sovereign of the British Empire is not only a temporal monarch, but also the head of a spiritual hierarchy. He is the supreme executive of the spiritual realm, as he is the head of the temporal government of both of which Parliament is the legislature. This hierarchical sovereignty dates back to mediæval times, and the oath of office has all the repetitions, verbosity and complexity characteristic of those times. It is suggestive of the mutual distrust of contending parties, and of the uncertainty and equivocation — not to say dishonesty — of those days of priestcraft. It shows the change in the

moral standards of ecclesiastical and civil government since this oath was established. In this century it seems as much an anachronism as the Swiss Guards in the Vatican; as absurd as the child's play of a half-dozen bishops out West who, the other day, consecrated another bishop in mediæval style and with mediæval ritual.

The following is the form of oath hitherto used:

"I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify and declare that I do make this Declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation, already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man or absolved of this Declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null or void from the beginning."

And it is proposed to substitute for it the following:

"I, A. B., by the Grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever. And I do believe that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are contrary to the Protestant religion. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this Declaration and every part thereof unreservedly."

It is understood that this modification of the oath is intended to propitiate the king's Roman Catholic subjects; but it is not quite clear that the denial of transubstantiation in the Lord's Supper, and the declaration that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass as now used in the Church of Rome, which are contrary to the Protestant religion, will be more acceptable to them in this than in the old form. Moreover, it is not certain that the leaders of the high church and Romanizing portion of the English Church will not be found opposing these changes. They generally deny that the English Church is Protestant, and have in later years made strenuous effort to secure recognition of it by Rome as a part of the Catholic Church. It is not certain, therefore, that Parliament will agree to these changes.

Since the above was written, a cablegram from London to the *New York Tribune* states: "The second reading of the bill altering the terms of the royal declaration was carried last night in the House of Lords by an overwhelming majority. The Roman Catholic peers did not, however, vote for the bill, and as the extreme Protestants will be alarmed lest security for the maintenance of a Protestant succession should be diminished, it is impossible to expect that the measure will be passed into law without a prolonged and acrimonious debate."

REMINISCENCES

Solomon Sias -- Bishop Parker

REV. CHARLES W. CUSHING, D. D.

AN article in ZION'S HERALD upon Rev. Solomon Sias, by my old friend, Rev. Dr. William McDonald — how bright he keeps! — stirs some memories. I knew Rev. Mr. Sias well. He lived at Newbury, Vt., and died there during my residence of about twelve years in connection with the Seminary. His home was only two doors from the Seminary, so that I usually saw him every day. I used often to sit and hear him tell of his early experiences in the work of the church, including his labor in publishing ZION'S HERALD. He was not a man of many words, but was very interesting in his reminiscences. He told me once that while at a Conference somewhere in the Middle States — I am not quite sure where — he heard Bishop Asbury tell of founding what he supposed to be the first Sunday-school in America, and that he came back to New England and started what he supposed to be the first Sunday-school in New England. What Dr. McDonald says of "Father" Sias — as he was generally called — that "all who knew him loved him," would hardly be the verdict in Newbury. I think it was true that all who knew him respected and revered him; but only those would love him who knew him intimately, for there was an air about him which seemed to keep people at a little distance until they knew him well. We were quite intimate with the family, so much so that after his death we moved into their home, and Mrs. Sias boarded with us. Mrs. Sias was every inch a queen. Our children, even, loved her very much. She had five sons, all of whom were ministers — one a Universalist — but the other boys used to say of him that he was the most pious one among them. It was delightful to see with what respect and reverence they regarded their mother. We used to have visits often from William and Fred Hughes, two of the sons, both members of New Hampshire Conference. Fred Hughes was one of the brainiest men that Conference had, while William was for great occasions one of their most popular preachers. One sermon he often preached at camp-meetings and other important occasions with marvelous results. The substance of it was a description of Belshazzar's feast. He said that to get the inspiration for the sermon, he studied a famous painting of that scene for weeks.

And now that I am writing, I want to say something which has not been said about our glorified Bishop Parker.

It was my privilege to have both Bishop Parker and his wife as pupils at Newbury Seminary during all their stay at the Seminary before going to Concord. What I want to say is, that it was the same Bishop Parker in embryo — or, better perhaps, in evolution. Neither he nor his wife ever seemed to change, only to grow bigger. I suppose they really grew better too, but it hardly seems possible. In 1868 I spent most of a week with them at a camp-meeting at Lyndonville, Vt. It was there that the Woman's Foreign Missionary Society was conceived, al-

though it was not born until the following winter in Boston. Mrs. Parker talked of its importance much, and so much interest was created that a public meeting was called and the importance of such an organization was discussed. Perhaps I may be pardoned if I say that Mrs. Parker insisted that, as her old teacher, I should make the first speech; and possibly I ought to feel a little proud of this somewhat enviable relation to the origin of this great Society. Dr. and Mrs. Parker's influence at that meeting was not to be measured. It was in many respects a memorable meeting. Rev. Ira G. Bidwell was there and offered, one evening, the most remarkable prayer I have ever heard. It thrilled and electrified the whole encampment. The effort was such that Mr. Bidwell was unable to take any part in the services afterwards. At this meeting Amanda Smith first came into notoriety in New England. I had found her at Martha's Vineyard, a "poor colored washerwoman" from New York. I took her with me to Lyndonville, where I had agreed to spend the week. No language can describe the impression which her singing and talking produced. We raised quite a little sum of money for her, and sent her home singing and shouting. I do not think she ever spent much more time over the wash-tub. While I was preaching one afternoon there was a cloud-burst of glory just at the close of the sermon, and my oldest brother, about sixty years of age, arose deliberately and with many others came to the altar. He had never made a public move towards a religious life before.

I met Bishop Parker again at the Ecumenical Conference of Missions, in April of last year. I told him how glad I was that he was going back to India as a Bishop. He modestly replied that he thought, under the circumstances, he would be able to do more good — that his health was firm and he thought he was good for ten years more of hard work. How little we know! Alas! that he should be taken, and I left.

Penfield, N. Y.

HOW BISHOP FITZGERALD BECAME A CHRISTIAN

REV. LOUIS ALBERT BANKS, D. D.

ONE of the most popular and beloved ministers in the South is Bishop O. P. Fitzgerald, of Nashville, Tenn. He is a great-hearted, genial, picturesque man, who always wins his way everywhere he goes by that whole-hearted humanness which appeals to men in every country and clime. Bishop Fitzgerald has given me the story of the beginning of his Christian life, in such a unique and striking way, that I think I cannot do better than give it as far as possible in his own language.

"I came into the church," said the Bishop, "when two days old — that is to say, I was then dedicated to God in baptism. Dr. Abram Penn, of the Virginia Conference, was the administrator. After sprinkling on my head the crystal drops, he knelt at the bedside and prayed that I might live before the Lord, that I might be a disciple of Jesus, and that I might become a Methodist preacher. 'I felt the answer,' said my mother to me, with

wet eyes, and in a low voice that I seem to hear now as I write the words.

"She felt the answer — and so have I all my life. Christians used to talk that way in those days concerning prayer. They believed that the prayer of faith touches God, and that God does and can touch the supplicant and the subject of the prayer at the same moment. The old Book seems to put it this way. Many Christians reach this level many times in their lives. It is a high plane; up there the air is very pure and the light is clear shining. My mother had that sort of faith. According to her faith it was done unto her. She lived to know that the child she gave to God in the baptismal covenant was a minister of the Gospel of Jesus Christ. My dear Christian mother! She was said to be wonderfully beautiful in her youth. To me she was always beautiful. She was a woman of many sorrows. The last time I saw her the marks of age and pain and grief were on her face. I shall see her again, clothed in beauty greater than that of her bridal morning, up yonder in that land where the weary rest. She was a sweet singer — and her songs were mostly in the minor key. She had sorrows of her own, and was touched by all the sorrows of the circles in which she moved, from the highest to the lowest. She ministered to all, and was loved by all. These many years she has been within the veil. I shall know her when we meet, and the rest of the city of God will be completer when once more I feel the clasp of her arms.

"Yes, I thus came into the church when two days old, and the tie was never wholly broken. In a brighter day that is coming, there will be a fuller perception of the meaning of the Master's words: 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.' My mother felt the answer to her prayer of faith at my baptism. I feel it now. The church of Christ has kept her arms around me all my life, never withdrawing them for a moment.

"My conversion came in God's own good way and time in the city of Macon, Georgia. An attack of typhoid fever was the turning point. I was a stranger, and at a hotel. The negro boy, Albert, who waited upon me saved my life. The doctors had given me up to die. I heard them say to Albert, 'Give him anything he asks for.' I made it known to him that I wanted ice-water, and it was brought — a pitcherful, cold as it could be. I drank, and drank, and drank! I felt the coolness to my very finger-tips, and said to myself inwardly, 'I will get well' — and so I did. It was the ice-water that did it. The surprised doctors postponed the funeral they had expected. I came out of the jaws of death, and by slow degrees strength came back to me. I had time to think and pray, to look at my past life, and to ponder the paths of my feet. That robust yet tender pastor, Dr. James E. Evans — a great man in his day, whose mighty passion for saving souls would often vent itself in sobs and tears in agony over lost sinners — was stirring all Macon at this time by a powerful revival, awakened under his preaching. The revival wave struck me just when I was ready for it. On my sick-bed, and during my

convalescence, the Holy Spirit had spoken to my soul the things that made for my peace, because I was quiet enough to listen. I thought on my ways and turned my feet to the testimonies of God with a solemn earnestness born of reflection, and under the leading of the Holy Spirit that had followed me and striven with me all my life. As soon as I was able to go to the meetings, I yielded to the call of the Spirit. Kneeling at the chancel with others, one night, a night never to be forgotten, amid prayers and holy songs suited to the hour, Dr. William H. Ellison bent above me and softly spoke to me some words that helped me then and there to give myself wholly to the Lord — to choose Christ as my Saviour, with a purpose to follow Him as long as I lived. There was no reserve in my consecration, and no doubt as to my acceptance. The peace of God flowed into my soul; I felt the blessedness of a conscious salvation. The experience was unspeakably solemn and sweet. Yes, thank God! it is unspeakably solemn and sweet, for I feel it now as I felt it then. It is the same in its essence, but — let me write it with humility and adoring thankfulness — it is fuller and deeper after the lapse of the years between the early fifties and this, the first year of the new century.

"This was my conversion. The initiated reader knows what it is; the uninitiated may know. 'Whosoever will may take of the water of life' — and he may do so now." — *Christian Herald*.

QUEEN CITY LETTER

"LOSA" TIVILLE.

CINCINNATI has been astir with life this summer, despite its southerly location on the map. If the weather man had been an automaton, operated by the reception committee, more immaculate weather could not have welcomed the hosts of Christian Endeavorers who celebrated the twentieth anniversary of their International Union here, July 6-10. The cold wave came as a godsend after a fortnight of torrid heat, and won for the city the fame of an ideal summer resort.

The chance of tendering its keys to the Christian Endeavor Union was certainly a means of grace to this cosmopolitan city, with its Jewish mayor; and veteran delegates said the convention had never been better housed. It was not a tent city, the trio of famous tents being still in storage in Detroit; but Springer Hall and its two spacious wings were christened "Auditorium," "Endeavor Williston," and "Ohio."

The central headquarters of the convention were at Music Hall, but meetings galore were held on the Esplanade and in the city parks and playgrounds, and in various shops and public buildings. There were several changes in the official program on account of the absence of speakers detained by illness. Rev. J. Wilbur Chapman, who had endeared himself to different conventions as leader of the Quiet Hour, was missed, and daily bulletins were posted from Winona Park, where he was lying critically ill. Rev. G. Campbell Morgan appeared on the devotional program, and did not disappoint the curiosity he evoked as the English prophet on whom Mr. Moody's mantle has fallen. He delivered a masterly address on the closing night, in which he named an alliterative trio of dangers that are menacing the religious work in this country — "atheism, animalism, and abjectness." He charged the Endeavorers not to let their zeal evaporate in enthusi-

asm, but to provide it with an outlet in dynamic spiritual work.

Rev. P. S. Henson, of Chicago, who was introduced as "Boanerges" Henson, and Amos R. Wells, of Boston, were familiar figures on the platform. Booker T. Washington was the orator of the program, swaying his great audience with his wit and pathos, eliciting repeated cheering and Chautauqua salutes. He was deeply moved himself by the spontaneous and enthusiastic ovation.

Rev. Charles M. Sheldon was a popular drawing-card, attracting crowds who were curious to see the author of "In His Steps." He spoke, however, with notes, and disappointed any persons who may have expected to find him an idealist either in appearance or manner. In his address on "The Daily Papers of the Twentieth Century" he advanced nothing very practical anent metropolitan journalism, of which he poses as an exponent. He named "warfare on the saloon" and the "promotion of missions" as features of the policy of the coming newspaper; favoring its ownership by a religious syndicate. He urged the Christian Endeavorers to go home and start model newspapers in their respective cities to shape the destinies of the republic. Mr. Sheldon, like other theorists and dreamers, forgets that a newspaper is to be primarily a purveyor of news, and that it takes more than youthful inexperience to man a great daily. His own sensational sheet could hardly be taken as a precedent with safety by Endeavorers who may have journalistic ambitions.

The convention was not one of the big, unwieldy bodies that have been handled with difficulty in the past; the conservative census-taker only placing the attendance at about 16,000. President Clark publicly refuted the inference drawn by one of the daily papers that, because the Union is only to meet biennially hereafter, therefore the interest in the organization is waning. There were blue-spectacled folk, of course, who deplored the fact that the results of the convention could not be mathematically measured, but there were few citizens with "souls so dead" that they refused to see the great indirect good that will be reaped by the city in moral sentiment as a result of the big, spectacular demonstration it has had of youthful, hopeful Christianity. Cincinnati, especially over the Rhine, is familiar with the music of German männerchors and Saengerbunds, but it was an inspiring novelty to have the street-cars leaving Music Hall move to the rhythm of Christian Endeavor hymns.

While the clans of the Endeavorers were gathering here from the ends of the earth, a party of about one hundred and fifty Epworth Leaguers were planning for their exodus to the Golden Gate on a "San Francisco special," under the supervision of Mr. H. J. Nippert, leaving the city July 10. Mr. Nippert is an active Leaguer and a son of the first missionary, Dr. Louis Nippert, sent by American Methodists back to the Fatherland.

Dr. Jennings and Dr. Frank G. Browne, of the *Western*, are among the prominent Cincinnatians who are visiting our West-most coast.

There has been the perennial effort made this summer to enlist the interest of local Methodists in Epworth Heights. The camp occupies a picturesque site about two hundred feet above the beautiful Little Miami River, and has looked down on a quarter of a century of checkered experience. It is fortunate, now, in having Rev. E. S. Gaddis, of the neighboring village of Love-

land, as its superintendent. Mr. Gaddis has displayed the same signal business ability in operating a camp in the summer that he has shown in church building the other portion of the year. Rev. C. W. Blodgett, of St. Paul's Church, who was transferred to the city from Detroit, has "discovered" Epworth Heights, and is in camp for the summer with his family, while Bishop and Mrs. Walden have opened the episcopal cottage, and are entertaining their daughters — Mrs. Bowman, of Denver, and Mrs. S. O. Royal, of Hillsboro. The Assembly program, in which the names of Dr. Gilbert, Dr. Iliff, and other prominent speakers appear, is devoted to religion and reform. The German Methodists, who have made no effort to rebuild at Epworth Heights since the fires that burned their cottages and auditorium to the ground two years ago, are holding a camp-meeting at Inwood Park, a pretty enclosure on one of the city hillsides that was famous as a picnic grove and beer-garden before the day of terminal resorts and rapid transit. The services, under the direction of the German Methodist Preachers' Meeting, are in charge of the presiding elder, Rev. J. H. Horst; the Cincinnati Male Choir, assisted by an orchestra, furnishing the music. It is the plan to hold Sunday night services in the park during the entire summer, all the German churches in the city closing their doors and joining in union meetings.

A modern "old-fashioned" backwoods' camp-meeting, with its accompaniment of spiritual jerks and trances, immortalized in "The Circuit Rider," has just closed at Mt. Blessing, a new fastness of holiness, on the brow of Mt. Auburn overlooking the city. The pentecostal meetings opened the first of July with seventy tents pitched in the yard of a palatial residence, recently purchased by Rev. M. W. Knapp, and decorated with a mammoth cross in blue and white, inscribed "God's Bible School." The new tabernacle erected on the ground was dedicated on the Fourth of July, when \$28,000 was raised. The new adherents of the work sacrificed not only their money, but their jewels and worldly goods with a zeal that suggested Savonarola's dramatic "burning of the vanities." The tenets of the Knappist creed include healing, confession and restitution, and abstinence from certain foods. The camp-meeting has not only attracted the members of the churches, but also deaconesses and preachers who look upon it as a return to primitive Methodism. Its religion, however, has been of such a noisy and vehement type that the neighbors, after repeated appeals to the police, swore out a warrant against Mr. Knapp that summoned him to appear in court as a disturber of the peace. An amusing feature of the arrest was the discovery that the policeman detailed to patrol the vicinity of Mt. Blessing had become an enthusiastic convert, joining, himself, in the singing and hallelujahs. Chief of Police Deitsch, however, expressed himself in the court-room as not averse to his men acquiring religion. Mr. Knapp, who was formerly a Methodist preacher, had expert stenographers reporting the proceedings for his evangelistic paper. The large output of holiness publications stamped Mt. Blessing come from the Book Concern presses.

It may be interesting to know that the Western House has purchased Dr. Howard Henderson's new historical novel, "Diomedes the Centurion," that was first launched as a private enterprise. Dr. Henderson has not only become a successful author, but has just laid the corner-stone at Delhi of a structure that promises to be one of the prettiest Methodist churches in the country.

INTERNATIONAL EPWORTH LEAGUE CONVENTION

Reported by Rev. Matthias S. Kaufman, D. D.

THE long-looked-for, much-advertised Fifth International Epworth League Convention, at San Francisco, Cal., has now passed into history, and will take rank with the greatest of such gatherings ever held. A prodigious amount of work was performed before and during the convention by the different committees, with the push and precision so characteristic of Californians. Their enthusiastic appreciation of all that renders their State so famous throughout the world found frequent, spontaneous, unrestrained expression.

The first notable event in connection with the meeting was the Grand Concert. Nothing equal to it had ever been enjoyed on the Pacific Coast. The splendid new organ just built for the chapel of Leland Stanford University was set up in the Pavilion for this Epworth occasion. Assisted by a piano, it accompanied the chorus of nearly two thousand voices. Such music can be very rarely heard anywhere. Every seat was sold, and so many were turned away that the concert was repeated Saturday night, when again the vast hall was filled. On the two evenings fifteen thousand people were charmed and enraptured. "The Heavens are Telling," by Haydn, and Handel's "Hallelujah Chorus" were most gloriously rendered. The Park Sisters of New York, four famous cornetists, were popular to a degree.

First Day

The convention opened Thursday, July 18, at 11 A. M. Holy communion was celebrated in the First Congregational and Central and Howard Street Methodist Churches, under direction of Bishop Joyce, Dr. Tigert, of the Methodist Episcopal Church, South, and Dr. Crews, of the Methodist Church of Canada.

At 2.30 P. M., Mechanics' Pavilion was filled with more than ten thousand people. The decorations consisted of flags, banners, flowers, and mottoes. The musical director, Mr. Robert Husband, announced, "Come, thou Almighty King." The big organ pealed forth, the vast audience rose, and the outflow of powerful melody seemed sufficient to raise the roof. It was overwhelming. Epworthians from all parts of our continent will long cherish the memory of that impressive moment.

The warm word, "Welcome," had met us frequently on canvas and in electric light. Now it comes fresh from blood-red hearts whose sincerity cannot be questioned. The chairman of the meeting, Rev. Dr. Filben, first introduced the fine-looking Governor, who in most fitting and admirable sentences gave California's big-hearted welcome to every delegate. Mayor Phelan came next. With commendable local pride he set his city on high, and the larger he made it appear, the warmer was the welcome experienced in our hearts. Then there rose before us a form, and we heard a voice very familiar to New Englanders. It was our own Bishop Hamilton. He has made a large place for himself already in his new field. The grand-

eur of the occasion, the greatness of his theme, the delight of seeing so many old friends from the East, and the anticipation of still larger achievements, all united in touching his soul into its utmost vigor. He had freedom and power. In their use he captured the audience and aroused it to high enthusiasm. The address was worthy of the man and of the occasion. [The Bishop's address of welcome was printed in last week's issue.] Rev. Dr. Simmons, of Woodland, followed. He is an old man, but straight as an arrow and seemingly filled with the fire of youth. Keen, witty, eloquent, he proved himself master of the situation. He said: "California is known all the world over for its big things. We fearlessly throw down the gauntlet and defy the world to beat us — even in bragging."

Bishop Joyce, on behalf of our church, voiced the gratitude we experienced in being so grandly greeted. His address was a powerful plea for deeper spirituality and greater activity in Christian work. For the Methodist Episcopal Church, South, Rev. Dr. DuBose, editor of the *Epworth Era*, spoke briefly, chastely and appropriately. Then came Rev. Dr. Henderson, of Toronto, Canada, who is a veritable Boanerges, one of the most powerful orators of the convention.

The evening sessions were held in Mechanics' Pavilion, Alhambra Theatre, and Metropolitan Temple. Each one had its own chairman, musical director and leader in devotions. The same subjects were discussed in each by different speakers. The first evening the subjects were: "Young People's Movement in the Nineteenth Century," "Young People's Movement in the Twentieth Century," "Methodism of the Twentieth Century." Each participant was fully prepared with thoughts worth hearing, and delivered them with force and earnestness. There was gratitude and gladness expressed for past achievements; but all eyes were turned toward the future, and all hearts measurably felt the burden of responsibility borne by Epworthians in view of the opportunities that open, and their obligations to meet more efficiently the high demands of this new century. Loud and eager are the calls for a better type of Christian character to grapple with the fierce foes that confront us. Sound, sensible, practical and inspiring were the spiritual appeals from these men of God, who, though coming from widely-separated parts of the land, were all imbued with the same spirit of devotion to Christ and the same eagerness to establish His kingdom throughout the world.

Second Day

With the dawn of the second day, before the tardy sun had made his long journey across this wide continent — at least, ere he had pushed his bright face through the mists that hang over San Francisco — hundreds of devout Leaguers assembled in four conveniently located churches for prayer-meetings. Sunrise meetings have peculiar attractions for many souls who love to commune with Christ in the morning light. They were not disappointed. Special blessings come to those who sacrifice for Him. These early services were precious seasons.

At 9 A. M., Dr. Berry presided at the

Pavilion in the absence of Bishop Cranston, who was detained at home on account of his wife's illness. Under the general subject of "Twentieth Century Problems," the following topics were discussed in fifteen-minute addresses: "The Church and the Liquor Traffic;" "The Church and the Workingman;" "The Church and the Young Man;" "The Church and the Newspaper;" "Our Imperiled Sabbath;" "The Institutional Church;" "The Men's Movement." With the exception of the fourth and last, these same subjects were given at the Alhambra. "The Church and the Workingman" was presented by Rev. E. J. Helms, and has been published in full in these columns. In the Alhambra this writer addressed a very appreciative and responsive audience upon the "Institutional Church."

Meetings in the three usual places were held at 2.30 P. M. "Forward Movements in the Church" was the general topic, subdivided as follows: "Systematic Benevolence;" "Missionary Forward Movement in the League — Results Achieved;" "The Work before Us;" "Personal Work for Christ;" "Young Laymen as Soul-winners;" "Our English Bible and How to Use It." With special interest we listened to our own representative, Rev. Joshua M. Frost, of Bangor, Maine. He is a choice spirit, honored and loved by all who know him best. Upon the second topic, "Results Achieved in the Missionary Forward Movement," he spoke intelligently and forcefully. He claimed that "no Christian ever realized the extent of his experience or his strength in Christ until he became imbued with the true missionary spirit."

At 7.45 P. M., in the Pavilion, a missionary mass-meeting was held. It was immense — throngs of people, great singing, and masterful addresses by Bishop Warren, Dr. Tigert, of Nashville, and Dr. Henderson, of Toronto.

In the Alhambra the theme was "Civic Righteousness," with Rev. Dr. E. M. Mills in the chair. The sub-topics were: "The Young Christian as a Citizen;" "The City and its Perils;" "The Problem of the Poor;" "Kill the Saloon." Dr. J. M. Buckley treated the second topic with characteristic ability. So deeply did he stir the crowded assembly, that when time was called the house insisted vociferously that he should continue. With difficulty the chairman quieted the tumult by promising that he should be allowed to speak again after the other speakers had been given their right to be heard. Following them Dr. Buckley again stirred and delighted the audience.

At the same hour a fine meeting was held at the Metropolitan Temple, the theme being, "The Christ-Life in the New Century," under four heads: "In the Spirit Rather than in the Letter;" "In Practical Benevolence;" "In Social Relations;" "In Literature." Rev. E. M. Taylor, D. D., of Cambridge, Mass., powerfully presented the second subject. Being thoroughly conversant with the question, grasping it as a whole and in detail, throwing himself into his task with his accustomed vigor, he easily carried the audience and made a very deep impression. He affirmed that one notable

effect of Christianity has been to raise the worth and influence of personality, giving it rightful superiority over material things; practical benevolence urges the preventive course rather than the corrective; the young must be taught and kept out of the stream of vice; efforts applied here will yield richer returns than those used in rescuing wanderers later in life. Men of means must be made to feel that property is a sacred trust and should be administered while they live. The time is coming when it will be considered a disgrace for a man to die and leave property over which lawyers and relatives may quarrel.

Third Day

This might be called "Institute Day." The convention members gathered in seven different places for conference upon all the practical phases of League work. These were well attended, finely conducted, entered into with zest, and exceedingly helpful. The demand for disciplined intelligence and training for effective service is being heeded. This is one of the most encouraging indications of League vitality and virility. At the Chapter Officers' Conference, Mr. E. M. Wheeler, of Providence, R. I., presided with dignity, promptness and suavity.

Business Men's and Open-air meetings were largely supported each day, and productive of much good. One worthy of special mention was held in City Hall Square, in charge of the general secretary of the First District, Mr. Geo. W. Penniman, of Clinton, Mass. His peculiar fitness for such a position was again demonstrated as he ably and brightly directed that great service.

It was at the Junior League Conference that Mrs. Annie E. Smiley, of Lowell, Mass., once more, as she has so often done before, inspired new zeal in Junior work. Her clear statements, intense interest in children, large-hearted sympathies, pleasing manner, and cheerful spirit won all hearts. New Englanders were proud of their only woman-representative on the program. Surely her trip across the continent was well rewarded by the good she accomplished.

Throughout the convention Missions was the paramount theme. More stress has been laid upon it than upon any other subject. Unusual zeal for missions was manifested throughout.

Sunday

This was the great day of the feast. Most of the city pulpits were filled by visiting ministers who preached the live and influential teachings of Methodism. As far as we could learn, they all had liberty and were received with hearty expressions of appreciation. Love-feasts were held in ten churches — most precious and enjoyable seasons of Christian fellowship.

At 3 P. M. a children's mass meeting was held and greatly enjoyed.

Climax was reached in the evening services. Profoundly spiritual sermons were delivered, and most solemn consecration services were participated in by thousands of Epworthians.

At the close of the Sunday evening sessions resolutions were enthusiastically passed thanking the people of San Francisco for their generous hospitality; Dr.

Filben and his committee of arrangements for the perfection of their work; the press for its promptness and courtesy; and Mrs. Leland Stanford for the use of the organ. Condolence was extended to the stricken friends of the several Leaguers killed in the railroad wreck. The following resolution concerning the army canteen was passed with special unanimity and emphasis: "We greatly rejoiced at the abolition of the 'canteen' in our army, and deplore the fact that a persistent effort is being made to have it restored. Especially is this distressing to us when we note that Russia is protesting against the canteen, and that even France has prohibited it in her army camps. We earnestly hope that wiser counsel will prevail in free, Christian America; and to this end we will ever pray and fight."

All things considered, this is regarded as way beyond any previous International Convention.

BEST THINGS SAID

Our English Bible and How to Use It

Dr. J. W. Bashford, Delaware, Ohio

The test of revelation is practical. If it comes from a holy God it will produce righteous character in those who use it. The revelation of a holy God demanding holiness in us is the keynote of the Bible. Out of 275 quotations of the Old Testament, in the New sixty-three are exact and the rest express the thought, but without verbal accuracy. Mechanical inspiration would have hindered freedom and growth on our part. Even in spiritual matters the New Testament simply announces principles. The proof of inspiration is that when God's Word is received into men's hearts it does God's work. The supreme value of the Bible arises from its influence over individuals and races. It is because Protestantism rests upon the Word of God that Protestant nations lead in modern civilization. Christ is the key to history. The Bible is set for the rise and fall of races and civilization. Upon the other hand, our failures and our unrest are due to our disobedience to God's Word. We have never given the Bible right of way. The only hope of America is applied Christianity. If a million Epworth Leaguers each will read two or three chapters of the Bible daily, they contribute mightily to the Christianization of our civilization and the evangelization of the world.

Systematic Benevolence

Dr. O. A. Monk, Knoxville, Tenn.

Free salvation, without money and without price, has always been the most attractive. Sermons on prayer, sermons on song, sermons on Bible-reading, may win large audiences, but let a minister announce that he is going to preach a sermon on tithes, and he will preach to empty pews. It takes the wind out of many a Methodist shout when you ask for tithes. But I have no confidence in the piety of the church member who, after proper instruction, holds back the Lord's tenth. In common honesty he owes it. He is an embezzler in the sight of God to withhold it. We cannot shout while we are not on shouting ground. Go home to instruct your own in the principles of common honesty. A tenth is the Lord's. Let it be given and in leaps and bounds our work will go forward. Then, and then only, can we send out the splendid army of volunteers waiting to go into the darkness of foreign lands, where the field is ripe for the harvest.

Rev. R. S. Cantine, D. D., Los Angeles, Cal.

Our giving—for we do give—is not benevolence, and we have no system whatever. We profess to be benevolent, but we are robbers in practice. We say the earth is the Lord's and the fullness thereof; we say the cattle on a thousand hills are His, the gold and silver are His, but in practice we deny the whole thing. We claim the earth for ourselves; call the gold and silver our own. God owns the whole earth, and He puts into your hands and mine a certain investment upon which He expects us to pay Him interest. Talk about Christian beneficence! It is a sham and a fraud—too much like giving a donation to a minister when the church owes him ten times as much as they donate. It is robbery in the name of charity. With our entire Protestant church membership of over 13,000,000 we owe the Lord \$407,228,670 a year and \$4,072,286,700 for the decade, but we give only one-sixth of these amounts, which leaves us with the fearful debt of \$339,357,225 a year, or \$3,393,572,250 for the decade. Is it strange that God should say, "Ye are cursed with a curse, for ye have robbed Me, even this whole nation?" Can we expect His favor on the pitiable pittance we pretend to give Him, when we owe Him six times the sum? Should we not remember that we are stewards, not proprietors, and that the debt must be paid, not because God needs it, but because we owe it to Him as the custodians and managers of this property?

Edward D. Soper, Harrisburg, Pa.

Did you ever think how little the Epworth Leaguers are giving? Do you know it is our own fault? What is needed is not more motive, but education; more information, more knowledge of the needs and our duties. Don't give less than the Jew was compelled to. Give more, and give it freely. Give systematically and proportionately. A single League of 100 members, each one of which would lay aside a postage stamp a day, would have \$750 annually. This would support and pay a foreign missionary.

The Church and the Liquor Traffic

Rev. M. C. Hawkes, Detroit, Mich.

Why should the saloon exist, and be protected? Can it compensate society for its existence? It is never claimed for it that its aim is the elevation of society. On the contrary, the fortunes it has wasted, the homes it has disgraced, the reputations it has ruined, the high hopes it has destroyed, the death it has engendered, the brutality it has bred, and the men and women it has sent to prison and the gallows, point to it as one of the world's most accursed evils. Its path across society from the first is marked by the increase of poverty, crime and insanity and the destruction of virtue and happiness. Its way is the way to hell going down to the chambers of death. It lives on bread that ought to feed destitute wives and little children. It sucks the best blood of honest toil. It is a plague, a curse, blotch and a monster covered with the blood of ten thousand slain. It ought not to be licensed. I would sooner stick a government stamp on the nose of a mad dog and turn him loose on the streets. And yet it is licensed and protected. It ought to die instantly under the heel of an aroused and unescapable public indignation. Let us do our part to kill the saloon.

Wm. H. Anderson, Springfield, Ill.

The topic is timely. A whiskey-soaked church is as far from God as the devil wants it to be; a whiskey-scared church is little better. It is time to stop talking about the dreadful "saloon power," which is nothing but the power of men banded

[Continued on Page 980.]

THE FAMILY

THE SECRET CHAMBER

Into the secret chamber of my heart
Wherein no mortal enters, Lord, come
Thou,
And make Thy dwelling place ere day
depart!

Even now the clouds are golden in the
west;
The long, slant shadows creep across the
way;
Thy glory fades on yonder mountain crest.

It will be nightfall soon, for faint and far
The pallid moon, a silver crescent, hangs
Above the low reach of the horizon bar.

The night is lonely and beset with fears!
Come Thou, O Lord, come in and dwell
with me
Through the long darkness till the dawn
appears!

O Thou who didst create the human heart,
Didst Thou not make one sure place for
Thyself?
It is high sanctuary where Thou art!

Thou knowest, ah, Thou knowest! Words
are weak;
When the tongue falters and the lips are
dumb,
Thou knowest all the yearning heart would
speak!

The unuttered prayer Thou hearest. Lo!
the shrine
Waits for Thy presence! Ere the day be
done
Take Thou possession, O Thou Guest
Divine!

—JULIA C. R. DORR, in *Congregationalist*.

Thoughts for the Thoughtful

A red sun rising at morning
With flame on his burning crest;
A red sun sinking at evening
In the molten glow of the west;
The air grown languid and drooping
On wings too heavy to fly;
The voice of a drowsy locust
That croons to a drowsy sky,
And cool waves crisping and darkling,
Across the hot sands of July.

—M. E. Blake.

When you find yourselves overpowered,
as it were, by melancholy, the best way is
to go out and do something kind to some-
body. — *Keble*.

O God, as all our light is from Thee, the
Father of Lights, so make me no niggard
of that poor rush candle Thou has lighted
in my soul! Make me more happy in giv-
ing light to others than in receiving it unto
myself. — *Bishop Hall*.

A happy nature is sometimes a gift, but
it is also a grace, and can therefore be culti-
vated and acquired; and it should be a
definite aim with those who are training a
child. — *Lucy Soulsby*.

It is with narrow-souled people as with
narrow-necked bottles — the less they have
in them the more noise they make in pour-
ing out. — *Pope*.

As the wisest of our wise have felt them-
selves to be but children picking up peb-
bles on the shore of the great ocean of
truth, so the saintliest of our saints have
bowed before the Eternal Holiness in deep-
est humility, and asked for grace of God

that they might grow more responsive to
the upward calling. — *Douglas Walmsley*.

No man works save under conditions.
The sculptor cannot set his own free thought
before us; but his thought as he could
translate it into the stone that was given,
with the tools that were given. *Dissecta
membra* are all that we find of any poet, or
of any man. — *Carlyle*.

Your grain of wheat may keep its brown,
hard rind a long time as it is; you can hold
it fast, hoard it, lock it up, paint it if you
please, set it in gold and diamonds; these
souls of men and women are doing that all
the time. But then your corn of wheat
"abideth alone." The man out on the
farm, with a better faith, buries it, loses it,
and saves it. Early and latter rain minis-
ter to it, spring morning opens it for him,
setting the green blade free; summer noons
ripen it; in October he comes bringing his
sheaves with him. — *Bishop Huntington*.

After all the statics and dynamics under
which your barrel is built the question of
what shall fill it is cardinal. Remember
that, and be good coopers; but be more
than coopers. And consider that a barrel
must at least contain enough to be worth
freightage. It pays to carry a "fulfill-
ment" of flour from Minneapolis to the
seaboard; but the same space full of shav-
ings would mulct the consignee. Better be
a keg of dry powder than a cask of putty.
— *Rev. M. W. Stryker, D. D.*

Let us abide in the shadow of the great
Rock and cultivate the grace of quietness.
A Christian life is not all work, or all
seed-sowing, or all conflict; much less is
it all bustle and worry. We must find
time to think — to pray — and to commune
with our Master. A soldier cannot be al-
ways on the march; he must renew his
strength in rest. Life would wear us out
if we did not sometimes find that "our
strength is to sit still." Some of you are
tired out and want to bathe your aching
heads in the cool stillness beneath the ever-
lasting Rock. Some of you are footsore
and need a bit of rest. Many of you with
weary limbs and weeping eyes have strug-
gled up a hard and flinty pathway, and are
ready to cry out, "Oh, blessed, loving Mas-
ter, just let me come in under the Rock!"
— *Rev. Theodore L. Cuyler, D. D.*

You are far off in the woods, perhaps, out
of hearing of civilization, when some anni-
versary comes around. Then it is pleasant
to sit by your camp-fire and hear in fancy
the bells ringing in a thousand cities and
towns. You do not hear them with the ear
of the flesh, but you know that they are
ringing, and you are moved, as if the sound
echoed among these silent hills. So there are
times when the voices of our loved ones who
have died come calling to us in the wilder-
ness of this world — birthdays, marriage-
days, translation-days, never-to-be-forgot-
ten anniversaries of commingled lives. We
do not hear these voices with the ear of flesh,
but we know that they are speaking, call-
ing. There is an utterance more sure,
more abiding, than that of bells; and
though others about our pilgrim camp-fires
may listen in vain and shake their heads,
we know that our dear ones are summon-
ing, and that in God's good time we shall
reach the hill-top where we can answer
them. — *James Buckham*.

Sin may be forgiven, as David's was, and
yet a long train of sad consequences ensue.
The law of cause and effect will follow on,
with its linked chain of disaster, though
God's mercy to His erring and repentant

children will be shown in converting the
results of their sin into the fires of their
purification; in setting alleviation of the
tenderest sort against their afflictions; and
in finally staying the further outworking
of evil. All these facts stand out upon the
pages which tell the story of God's chas-
tisements, alleviations, and deliverance.

O soul of man, this is solemn reading for
us; it is the inner story of God's dealing
with His own. As He dealt with David
He will deal with us. He will forgive, but
He may have to use the rod. He may re-
store to His favor, and yet permit us to
drink the bitter waters which our sin has
tapped. Be meek, patient, and submis-
sive; thou wilt come forth out of the ordeal
a white soul, and men shall learn through
thy experiences the goodness and severity
of God. Forgiven men may have to reap
as they have sown. — *Rev. F. B. Meyer*.

Mr. Standfast said: "This river has been
a terror to many; yea, the thoughts of it
also have often frightened me. Now, me-
thinks, I stand easy; my foot is fixed upon
that on which the feet of the priests that
bare the ark of the covenant stood, while
Israel went over this Jordan. The waters,
indeed, are bitter to the palate, and to the
stomach cold; yet the thoughts of what I
am going to, and of the conduct that waits
for me on the other side, doth lie as a glow-
ing coal at my heart." Now, while he was
thus in discourse, his countenance changed;
his strong man bowed under him; and,
after he had said, "Take me, for I am come
unto Thee," he ceased to be seen of them.
But glorious it was to see how the open
region was filled with horses and chariots,
with trumpeters and pipers, with singers
and players on stringed instruments, to
welcome the pilgrims as they went up, and
followed one another in at the beautiful
gate of the city. — *John Bunyan*.

God of the Dew,
In gentlest ministry,
As silently
Would I some soul refresh anew!

God of the Sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run!

God of the Star,
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar!

God of the Sea,
Majestic, vast, profound,
Enlarge my bound, —
Broader and deeper let me be!

—MALTBIE D. BABCOCK, D. D., in *S. S. Times*.

A CURE FOR INSOMNIA

MRS. ANNIE E. SMILEY.

A NEW way of wooing slumber was
recently described in a popular
paper, where a woman tells how she
soothes herself to sleep by counting her
dresses — instead of her mercies — and as
she pictures them, hanging in trim rows
in her closets, she finds herself growing
drowsy, and before she knows it she is
asleep.

This new cure, however, is wholly
inadequate when one is lying wide-awake,
in the lower berth of a tourist sleeping-car,
with only one dress to count, and that in
such a crumpled condition that it isn't
worth counting. Then is the time to
count your mercies, to name them one by
one, and thus fall contentedly asleep.

I had taken the tourist sleeper in my
trip to the San Francisco Epworth League

Convention, for I had been told that no one really knew the fun of travel unless he had made a journey in a tourist sleeping car. Besides, the tourist car is cheaper, and that fact was in its favor.

If I had been seeking for adventures, I certainly made no mistake in choosing the mode of travel I did, for from first to last the trip was full of incident, nor was it lacking in variety. At South Omaha a troupe of bull-fighting, snake-charming, muscle-dancing men and women boarded the car, and, as they brought their snakes with them, and placed the live bundles on the seats beside us, they were lively company. The conductor tried to send them out of the car, but they said, "Let us hold together and own the car;" and they did for a couple of hours until they reached the next large town, where they were to give a street show, in imitation of the Midway at the Buffalo Pan-American Exposition.

Five tramps boarded the car, four of whom were found riding on top, and all were ejected, but not until they had stolen a quantity of provisions which a party of five had brought to last them through the whole journey. Basket, lunch, and all disappeared, and the tramps got a breakfast, if they were disappointed in getting a free ride.

Our car was crowded, and the porter informed me that he must let somebody into the upper berth in my compartment. The fear that haunts the single woman through life—that of finding a man under her bed—is reversed in my case: I have a horror of finding a man in the upper sleeping berth, when I need all the room and air for myself. So I told the porter, "If you put a man in there, I will pitch him out of the opposite window." The porter grinned, but said nothing, though he had gratefully pocketed my quarter.

In the morning the first object I saw was a man's sock on my pillow! It had fallen through from the berth above, and I promptly pitched it into the aisle for the porter to find.

All these stirring incidents, coupled with the stories of two ladies from St. Louis who had been in an accident on the way, and who told of the sudden shock as they lay in their berths at night, and of the long hours of darkness and danger which they had endured, tended to make me wakeful, and I decided that a Pullman tourist car should be called a waker instead of a sleeper.

I felt a little afraid, and wondered how it would feel to awake suddenly and find myself imprisoned in my coffin-like bed, with no one to let me out. All at once a beautiful thought came to me. I knew that many prayers for my safety were following my steps on my journey; and as I lay there musing, those prayers took shape, and I could see them streaming out behind the train as it plunged through the darkness, and each one was fastened by an invisible cord to the window of the berth where I lay. I had seen something like it at the Exposition at Buffalo on opening day, when I was there, and I wondered then at the art which sent those kites, and flags, and boats high up in the air, and held them there for hours. I began counting those prayers, and watched them in my fancy,

and presently I was sound asleep. And this is my new cure for insomnia.

THE CLAMMER'S SONG

I stood on Joppa flats
As the tide was going down,
Before me lay the river and bay,
And behind me sloped the town.
The clammers to their work
Were scattering wide and free,
As I followed along, and mixed with the throng,
I heard this song of the sea:

Oh, ne'er a sailor am I,
I never have climbed the mast,
Nor handled the sheet in the biting sleet,
Nor scudded before the blast.
I scarce the meaning know
Of starboard or port or lee,
But I tell the truth when I say, forsooth,
That my trade is to follow the sea.

When the tide has half-way ebb'd,
And the flats once more are bare,
At once I look for basket and hook
And mingle with others there,
I search for the likeliest spots
Where the clams are supposed to be,
Then zigzag and slow I outward go,
And 'tis thus I follow the sea.

And what tho' the storm-winds howl,
And the air is filled with snow,
And the rain-drops fall and the sea-birds squall?

I still to the flats must go,
For 'tis bread in the mouths at home
Of the wife and babes, all three,
So I must not shirk in my daily work,
And I still must follow the sea.

I hear the sea-fowl cry,
And the thunderous sea-waves roar,
And catch the shine of the glimmering line
On the rocks of the Salisbury shore.
The ships come over the bar,
While the sailors sing in their glee,
And we feel akin when the ships come in,
For we both do follow the sea.

'Tis bend and dig and pick,
'Tis pick and dig and bend,
But a basket full and a homeward pull,
And a little cot at the end.
And after the meal is o'er,
With a chubby babe on each knee,
The stories I tell of what befall
Their dad as he followed the sea.

—CHARLES CLINTON JONES, in *Youth's Companion*.

WHICH "METHOD?"

ANNIE HAMILTON DONNELL.

THEY were talking it over at Beth's the day after.

"It was a lovely little dinner!" Mira said, enthusiastically.

"Wasn't it?" Beth agreed. "Everything was so prettily arranged. I never saw a table look nicer and *tastier*, somehow."

"Yes, it was tasty," Mira said, laughing. "I thought we all tasted it with proper appreciation."

"But one thing seemed a bit queer to me," went on Mrs. Beth, hesitatingly. "Yes, it seemed *queer*; didn't it to you, Mira? Or didn't you notice it?"

Mira's eyes twinkled again. "What a funny thing you are, Beth Plummer!" she said. "But I guess I know what you mean, and it *did* seem rather strange. I kept thinking she'd ring the bell for the girl. I was astonished when she got up and took away our plates herself. To be sure, she only took them to the sideboard, and the dessert was there all ready, so it only took a few minutes—but it seemed odd. She's always boasting of her splendid girl."

"I know it. But Mrs. Portly calls her a 'parlor girl,' and maybe that's the

trouble. Maybe she's too good to wait on the table."

"No, because sometimes she does it, I am sure."

"Well, anyhow, *my* girl's not too good to wait on me or do anything else I require of her. If she was, she'd be somebody else's girl in double quick. What's a girl for but to be ordered round? She gets her money for it, doesn't she?"

Little Mrs. Beth sat up straight and dignified. She was so small, and the baby had tumbled her hair about so ruthlessly, that the sudden accession of dignity sat upon her funnily, and Mira's bubbling laugh came back at the sight. The baby clutched at a shiny button, and his wee fist came into embarrassing contact with his mother's nose. Babies' aims are not always sure.

Mira shrugged her shoulders. She was not yet married, and housewifely cares and prerogatives were mysteries to her.

"Well," she said, lightly, "I shall keep my eyes open wide, and weigh all you people's 'methods' in my balances, and choose the best when I need it." She held out her arms to the cooling baby. Mrs. Beth's dignity subsided a little.

"Take my advice, my dear," she remarked, wisely, "and never keep a girl that you can't say 'come here' and 'go there' to whenever you please."

A week or two later Mira called again. She found the little house-mistress out in the kitchen, flushed and tired, among unwashed pots and kettles and a general confusion of unaccomplished tasks. His babyship sat on the floor in the middle of everything, wailing in dismal dissatisfaction.

"Bless my soul!" exclaimed Mira, snatching him up the first thing and hunting for an empty chair.

"I wish you'd bless *mine*!" Mrs. Beth exclaimed, ruefully. "It needs it enough! I'm in the whirlpool of despair. Catherine went off and left me yesterday."

"Oh, what a pity! But I thought she was going to be such a success and stay so long. You poor little thing!"

Beth clattered a pile of tins impatiently.

"I thought so, too. She began beautifully, but she ended like all the rest of them. I don't see for the life of me what ails my girls! I'm sure they get enough to eat, and have their 'days out,' and get paid regularly. It's enough to try the patience of Job's wife!"

"I wonder if Job's wife kept 'help,'" Mira mused, dancing the rested baby on her foot.

"If she did, Job wouldn't have lived long enough to keep up his reputation."

"I've about decided to remain in single-blessedness," was Mira's next remark, between giggles and baby shouts. "The girl-problem is a terrible discouragement. There's something wrong somewhere, Beth Plummer!"

"Yes, it's the dish-cloth. I can't find it high or low—or the apple-parer, or the sieve, or the clothespins! Do you 'pose Catherine's got 'em in her trunk?" She sat down on the cracker-box with a little flounce of irritation and folded her dripping fingers on her apron. The baby laughed in her face. Mira suddenly dropped him in his mother's lap and took off her hat.

"There, don't you stir if you value your

life! I'm going to engineer awhile. Just lend me your apron, dear."

For a little while she bustled about busily, unhindered. Mrs. Beth was in a state of collapse and looked on in dull apathy.

"By the way," Mira said, presently, "I've found out why Elsie Page didn't call in her girl that day we were there to dinner. Her mother told my mother. And I think it was lovely in Elsie. I've put it into my balances, and it weighs a good deal."

"Why was it?"

"Why, because Mary—that's the girl—had worked so hard over the dinner to make it nice, and was so hurried and tired, she couldn't change her dress; and Elsie knew it would mortify her to go in looking so flushed and tumbled, so she never asked her to go at all. She said she thought that she deserved a little thoughtfulness herself, after being so eager and interested over getting up a perfect little dinner. That's how Elsie treats her girls, her mother says—just as if they were 'folks.' I like the idea. It weighs."

There was a little pause while Mrs. Beth crooned the sleepy baby into a nap and carried him away to his crib. Then she came back and assumed the leadership in affairs again.

"And another thing," Mira continued, going back to her rôle of visitor, "Elsie invited Mary in to their birthday tea for Jamie awhile ago, when he was five years old. It was a family affair altogether, and Mary made the dearest little birthday-cake with five lighted candles on it, and went off down town after her dinner dishes were washed to buy flowers to trim it. Elsie insisted that she go in to tea with them, and she did, looking as nice and pretty as any of them. Now you needn't tell me that that didn't warm the 'cockles' of Mary's heart, Beth Plummer!"

Beth wheeled round from the stove. "I never thought 'girls' had cockles to their hearts before," she said.

Mira got up and put on her hat and gloves.

"Well, Elsie's Mary has, anyway—and I suspect they all have, my dear, only we ignore their existence mostly. I wonder how far recognizing it would go toward smoothing out the wrinkles in the whole problem?"

Beth fitted her fingers together thoughtfully.

"I wonder, too," she murmured.

As they were going through the hall together, tiptoeing along out of respect to the slumbering baby, Mira suddenly stopped and said, gently enough, but with a bit of a twinkle in her eyes: "I think I shall get married, after all! And I think I shall choose Elsie Page's 'method.' It seems to possess superior keeping qualities!"

Kent's Hill, Me.

Laying Up Switches

DEACONESSES and others interested in fresh-air work are often touched and sometimes amused at the heterogeneous collection of treasures carried back from the country to the city homes. Apples and flowers, birds' nests, bits of stone and wood, growing plants and live pets have all figured in these collections, but rarely

has a "fresh air" displayed the foresight of a prudent mother of several boys who was seen clambering over a rail fence into a piece of underbrush, the day before the party was to break up.

"What in the world are you going after over there, Mrs. O'Hara?" asked a deaconess.

"Faith an' its some o' thim nice switches I'm after, Miss Smithson," was the reply. "I haven't been able to find me a dacent switch ter the b'ys sence I was in the country last summer, and now I'm goin' to take home enough to last the year." — *Message and Deaconess Advocate*.

MAXIMS FOR THE MARRIED

From "A Duet," by DR. A. CONAN DOYLE.

1. Since you are married, you may as well make the best of it.
2. So make some maxims, and try to live up to them.
3. And don't be discouraged if you fail. You will fail, but perhaps you won't always fail.
4. Never both be cross at the same time. Wait your turn.
5. Never cease to be lovers. If you cease, some one else may begin.
6. You were gentleman and lady before you were husband and wife. Don't forget it.
7. Keep yourself at your best. It is a compliment to your partner.
8. Keep your ideal high. You may miss it, but it is better to miss a high one than to hit a low one.
9. A blind love is a foolish love. Encourage the best.
10. Permanent mutual respect is necessary for a permanent mutual love.
11. The tight cord is the easiest to snap.
12. If you take liberties, be prepared to give them.
13. There is only one thing worse than quarrels in public. That is caresses.
14. Money is not essential to happiness, but happy people usually have enough.
15. So save some.
16. The easiest way of saving is to do without things.
17. If you can't, then you had better do without a wife.
18. The man who respects his wife does not turn her into a mendicant. Give her a purse of her own.
19. If you save, save at your own expense.
20. In all matters of money prepare always for the worst and hope for the best.

THE GIRL NOBODY LIKED

SHE was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then, I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly;" and Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge

when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said: "Hasn't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself. — *Young People's Weekly*.

Revelations of a Rummage Sale

THERE is a dear old lady on North Charles Street, Baltimore, who for years cherished a hope that some day she might be fortunate enough to discover the mate to a splendid old andiron that had been in her possession for many decades. It was an exquisite piece of brass, and its shape and carvings were so unique that its individuality was firmly established.

Every one of the old lady's kith and kin had searched diligently for the old andiron's fellow, but without success. The owner herself had ransacked every junk shop and second-hand store in half the big cities of the East. A few months ago she reluctantly came to the conclusion that the twin andiron must be lost to her forever.

Two weeks ago, on being invited to con-

tribute to a "rummage sale," she sent the old brass — not without a tear of regret at its departure.

That same day the old lady's daughter, acting as one of the patronesses to the "rummage," beheld an old andiron which caused her heart to leap into her throat.

"It is — it is the very twin of mamma's!" she cried. "Won't she be pleased?"

The young matron dug down in her purse, brought up thirteen dollars and sixty-five cents, and fairly bubbled with joy to think that at last, after all these years, she was the one to find the missing and long-sought-for andiron.

Do you think she told them to "send it up?" Not she. A cab was ordered, and into it went the old brass and its fair purchaser.

At last the andiron was in the hallway, and the maid was bringing mamma down to "see something."

"There, you dear old love, there's the mate to your old brass."

"Goodness gracious, Susan, where did you ever get it? And to think I've parted with mine."

"I found it at the rummage, dear. Wasn't it lucky that I was there?"

A little water and smelling salts were so effective that the dear old lady was able to sit up within an hour. — *Baltimore Sun.*

BOYS AND GIRLS

HOLIDAYS

If Dorothy her wish would speak,
She'd have her birthday every week.
Just think! And when the year is through,
Her age would gain by fifty-two!

If Harriet could have her way
It would be always Christmas Day;
She wishes Santa Claus would come
And make her chimney-place his home.

July the Fourth is Johnny's choice —
The time when all the boys rejoice;
But if that day were always here,
We'd soon be all burned up, I fear.

And merry old St. Valentine
Would be the choice of Angeline;
But ah! I know it that were so,
The postmen all on strike would go.

So don't you think perhaps it's best
For holidays, as well, to rest,
And be on hand with joy and cheer
Just once in all the great long year?

— ROSE MILLS POWERS, in *St. Nicholas*.

BABY CLARKE'S "CHUPPER"

"NO," said Baby Clarke, "I tan't do to bed till after chupper."

"But we had supper, baby," said mamma. "Don't you remember? We ate supper on the 'choo-choo cars' before we got to grandma's house."

He shook his yellow head with sorrowful emphasis. "Vat wasn't chupper."

"Bless his dear heart!" cried grandma. "He's forgotten. Boys do get hungry so often. Let me get him some bread and milk, Gertrude. That won't hurt him; and then he'll go to bed like a lamb."

Grandma suited the action to the word, and in a trice Clarke found himself seated before a little round table in the high chair that had been brought down from the attic the minute that grandpa and grandma had received the letter telling them that their little grandson was coming to make them a visit. The bread and

milk disappeared slowly, seriously, silently.

"What a quiet child!" quoth grandpa. "Is he always so still, daughter Gertrude?"

Clarke's mamma looked puzzled.

"No, indeed," she responded; "if his appetite were not so good, I should certainly be quite alarmed. I suppose he is tired from his first journey on the steam-cars."

"I hope it's nothing worse," sighed grandma, settling her spectacles so as to see him better, and beginning to look worried.

Presently Clarke laid his spoon down, and wiped his rosy lips meditatively. Then mamma took him in her lap, and began to unbutton his tired little shoes. But the astonished and reproachful expression in his wide eyes made her pause, with the chubby foot in her hand.

"O muvver, I don't want to go to bed before chupper! I hasn't been naughty!"

Grandma dropped her spectacles, and forgot to pick them up.

Grandpa threw back his head, and laughed and laughed!

"Well, well, well!" he said at last; "the boy's hearty, and no mistake. Glad to see it! Glad to see it!"

"He certainly is the beatermost," said grandma, smilingly donning the "specs" which grandpa had picked up between laughs. "But do — don't scrimp him on victuals. I'll get him some more bread and milk."

"He doesn't need it," said his mamma, half laughing and wholly puzzled. "I can't imagine what makes him act so."

Clarke watched and listened, his eyes exceedingly bright and his lips beginning to quiver. And, when he was placed in the high chair again before a second bowl of bread and milk, he could bear it no longer, but burst forth in broken English, punctuated with heart-rending sobs.

"Oh, no, no," he wailed. "No, no, no! Vat ain't chupper. Vat table an' me ain't chupper. Chupper" — and he raised his woe-begone face and extended his short arm impressively — "chupper is a long table — an' lots of folks round it — an' — an' — fun!"

Down went the yellow head with a pathetic thump.

"Dear heart!" said grandma; "he misses the rest of them so!" And she picked him out of the high chair and cuddled him close, smiling through moist "specs."

"The little chap has the rights of it," said grandpa, heartily. "Eating alone ain't a genuine meal, and that's a fact. He's hit the idea precisely. Mother, spozen you set out some things — I know we don't need a thing, and you're plumb tired — but spozen you do just set out some things on the dining-room table, and we all draw up?"

"Of course I will, father," responded grandma. And she really would have done it, but just then Mamma Gertrude said "Sh-h-h!" Baby Clarke was fast asleep.

"Dear heart!" said grandma again. "We'll have things right in the morning."

"That we will," said grandpa.

Grandparents are so indulgent! — MINNIE L. UPTON, in *Christian Register*.

Suppose Ted Hadn't Obeyed

THE boy who obeys his mother, even when the day is warm and his book is usually good, may not have his reward quite as soon as Teddy; but he will generally have "good feelings about it," as one little fellow expressed it.

"Teddy, dear!" called mamma.

"Yes'm," replied Teddy. He was busy over his book on the cool, shaded piazza, and it was a warm August afternoon.

"I want you to take Victor down to the river for a bath. The dog is so hot in the cellar."

"But, mother, at sundown."

"Who promised to play the hose for Patrick at sundown?"

"I did," said Teddy, a little smile replacing the sober pucker over his nose. "Dear me! mamma," he remarked, pulling on his cap, "what a thing it is to be the man of the house!"

"Yes," returned mamma, "it is a beautiful thing to be a cheerful little man of the house."

Presently she loosed the big St. Bernard, and he came leaping toward Teddy, eagerness in every movement; for his freedom usually meant a bath these hot days.

"Come on, Vic!" called Teddy. "You're more bother than you're worth, old fellow!" he declared, fondling him. "Just think of me, a two-legged boy, waiting upon you, a four-legged dog!" Victor could not think about it; but he licked Teddy's hand lovingly, as if to acknowledge the condescension, and they started off.

"It seems to me," said mamma to Betty, when they sat on the porch later with their fancy work, "that Teddy and Victor have been gone a long time."

"They're coming this minute, mamma!" murmured Betty, peering through the creeper.

"Why, Ted, how flushed you look! Charge, Victor! That's right. Did he have a cool swim, dear?"

"Did he?" cried Ted, excitedly. Then his round face sobered. "Mamma," he said, "how strangely things happen! If I had not promised to play the hose — Why, you see, mamma," he continued, breaking off and plunging into the heart of his story, "when we got down to the water, there was Patrick's old father trying to swim for his straw hat, which had blown into the river. He's so old and feeble, I thought it queer he should be swimming for his hat so wildly, with all his clothes on. So I sent Victor in for it; and what do you think?"

"What?" cried Betty, breathlessly.

"He never went near it, but straight for Patrick's father instead, and brought him to shore. A wise thing, too; for the old man had given out. I pulled him ashore, dripping; and then away went Victor after the hat, and brought that! The poor fellow grabbed it, and pulled a ten-dollar bill out from under the leather. He had drawn it from the bank, and thought he had lost it; and they're so poor! He cried over the money! Vic and I took him home, and his sick old wife cried over him. Oh, I tell you 'twas a wet time!" he finished, winking oddly himself.

Mamma and Betty both looked suspicious also; and Ted said: "Come here, Vic, till I apologize. You darling old dog, I am proud to wait on you, sir!" And he buried his arms in the damp fur of the noble fellow's shaggy neck. — *Youth's Companion*.

THE SUNDAY SCHOOL

Third Quarter Lesson VI

SUNDAY, AUGUST 11, 1901

GENESIS 15: 1-18

[Print verses 5-18].

REV. W. O. HOLWAY, D. D., U. S. N.

GOD'S PROMISE TO ABRAHAM

I Preliminary

1. GOLDEN TEXT: *I am thy shield, and thy exceeding great reward.* — Gen. 15: 1.

2. DATE: B. C. 1913?

3. PLACE: Near Hebron.

4. CONNECTION: The capture of Lot, and his rescue by Abram; the payment of tithes to Melchizedek by Abram, and the latter's refusal to accept any of the spoil that had been recaptured.

5. HOME READINGS: Monday — Gen. 15: 1-18. Tuesday — Gen. 17: 1-8. Wednesday — Deut. 1: 1-11. Thursday — Psa. 105: 1-15. Friday — Jer. 31: 31-37. Saturday — Heb. 6: 9-20. Sunday — Heb. 8: 1-13.

II Introductory

In clear and solemn vision, lifted above the domain of the bodily senses into that finer air which transmits to the soul of man the vibrations of heavenly voices, Abram heard the word of the Lord. For the fourth time there fell upon his tranced ear assuring promises from his unseen but omnipresent Protector. His faith had been strengthened by these successive communications. Now he was laboring under a sore depression. Lot's bitter experience had not cured his preference for guilty Sodom. And then God's promises thrice renewed — would they ever be verified? Abram was heartsick with hope deferred when God again spoke to him the encouraging words: "Fear not, Abram, I am thy shield and thy exceeding great reward." Abram ventures to give utterance to his most harassing doubt. He reminds the Lord that he is still childless, and his apparent heir is not of his own blood, but an alien — his steward, Eliezer of Damascus. "Lord God, what wilt Thou give me, seeing I go childless?" And God graciously removes His servant's perplexity, and makes him a promise too specific and positive to admit of any misconception. Not an adopted child, but his own flesh and blood, shall succeed him. And then the blue sky of Palestine, studded with stars innumerable, is made the sacramental sign and seal of the surety and grandeur of the promise: "Tell the stars, if thou be able to number them; so shall thy seed be." Abram looked, and ceased to fear. Hitherto he had waited in a state of suspense which was more of doubt than of faith; he had weighed the multiplying difficulties, and they looked insuperable. Now he rests his soul on the promise, gives no further thought to difficulty, leaves all to the Divine disposal, and enters into that state of implicit faith by which under the Christian revelation a man is justified — treated as righteous and just before God. "He believed in the Lord, and He counted it to him for righteousness."

Abram's perplexity about the child who is to succeed him is now cleared away; his only remaining trouble is about the land, which has been promised, but is

still held back. Something more seems to be demanded than a mere reiteration of the promise, and God gives precisely what is needed. He enters into a solemn covenant with Abram, according to forms which seem to have been at that time prevalent between man and man. A heifer, a she-goat and a ram, each three years old, with a turtle-dove and a young pigeon, are selected and slain, the first three divided lengthwise into equal portions and the portions placed opposite to one another, with a space between for the contracting parties to pass. Abram keeps guard over the cleft carcasses, driving off the birds of prey, until sundown, when a preternatural sleep falls upon him, and he is overwhelmed with "a horror of great darkness." Under these conditions the revelation is made. For four hundred years his seed will be a stranger and "afflicted" in a land that is not theirs; the oppressing nation shall be judged and the chosen seed delivered and go forth "with great substance;" Abram's death shall be peaceful, and "at a good old age;" in the fourth generation, when "the iniquity of the Amorites" shall make them ripe for judgment, his seed shall inherit the promised land. By visible marks of His presence upon the slain victims, God ratified the covenant with Abram, and fixed the boundaries of the promised domain "from the river of Egypt unto the great river, the river Euphrates."

III Expository

5. And he brought him forth. — "Whether Abram at this time was 'in the body or out of the body,' is a matter of no moment. The reality of the occurrence is the same in either case" (Keil). Tell the stars if thou be able to number them. — Noah had the rainbow as the visible sign of God's fidelity; Abram has the dust of the earth and the stars in the sky. So shall thy seed be. — "As God had commanded Abram to view the land and see in its dust the emblem of the multitude that would spring from him, so now, with a sublime simplicity of practical illustration, He brings him forth to contemplate the stars, and challenges him to tell their number if he can; adding, 'so shall thy seed be.' He that made all these out of nothing by the word of His power, is able to fulfill His promise and multiply the seed of Abram and Sarai" (Murphy).

What human foresight could have perceived that the nations descended from Abraham would be preserved so distinct, during such a lapse of ages, as to afford mankind any satisfaction in inquiring into the number of his descendants? What other nations have been kept separate from the people in the midst of whom they lived as the Israelites, Ishmaelites and Arabians have been? What other people can trace back their origin to one illustrious progenitor without involving the whole in fable and uncertainty? (Scott.)

6. He believed in the Lord — in His power and willingness to do what He had promised. The crisis of faith was successfully passed. Abram no longer looked at difficulties, no longer yielded to despondency. He rose superior to all delays and hindrances, and calmly rested his whole soul in the assurance which God gave to him. He counted it to him for righteousness. — Because Abram had implicit faith in God's promise of an innumerable posterity, and especially of the Seed in whom all the nations of the earth should be blessed; because Abram's faith took hold of the coming Christ, he was accounted

righteous, that is, treated as being just and righteous before God.

He put himself fairly and finally into God's hands to be blessed in God's way and in God's time; and this act of resignation, this resolve that he would not force his own way in the world, but would wait upon God, was looked upon by God as deserving the name of righteousness. . . . This is all we are asked to do in order to our becoming the forgiven and accepted children of God. After becoming so, there of course remains an infinite amount of service to be rendered, of work to be done, of self-discipline to be undergone. But in answer to the awakened sinner's inquiry, "What must I do to be saved?" Paul replies, "You are to do nothing. Nothing you can do can win God's favor, because that favor is already yours. Nothing you can do can achieve the rectification of your present condition, but Christ has achieved it. Believe that God is with you and Christ can deliver you, and commit yourself cordially to the life you are called to, hopeful that what is promised will be fulfilled" (Dods).

7, 8. That brought thee out of Ur — a backward look to remind Abram that he has come to Canaan because Jehovah has "brought" him; and though the performance of the promise is still held back, it is God's unwavering purpose to give him the land as a heritage. Whereby shall I know? etc. — God had given him a sign that he should not be childless; he now asks for a sign that he shall not be landless. Not that he doubted; he simply asked for what God was willing to grant — a confirmatory seal of a promise made. Similar instances where God has given signs to His people are found in Judges 6: 14-21; 36-40; 2 Kings 20: 8-11.

9, 10. Take me a heifer, etc. — The external token which Abram asked for was included in a new and solemn covenant, the forms of which are minutely given. The animals chosen were those which afterwards were prescribed for the Levitical sacrifices. Each was to be mature — to have reached the age of three years. Divided them in the midst. — The first act was to slay them, which was probably sacrificial, and then the bodies of the heifer and she-goat and ram were divided lengthwise and the parts placed opposite to each other with a space between. "The division of the sacrifices into two portions represents the two parties to the covenant. As these portions constitute in reality but one animal, so these two parties to the covenant are joined in one" (Jacobus). As to the antiquity of this solemn form of ratifying a covenant, nothing is known. It is again mentioned in Jer. 24: 18. The birds divided he not — again anticipating the Levitical usage (Lev. 1: 17).

11, 12. When the fowls (R. V., "birds of prey") came down, Abram drove them away. — This is a graphic touch — Abram, obedient and watchful, standing in patient waiting for God to come, and "puffing away" the birds of prey that circled overhead and swooped down occasionally to seize the carcasses of the slain beasts. A deep sleep — not natural, but supernatural,

Disfigured Skin

Wasted muscles and decaying bones.

What have I!

Scrofula, let alone, is capable of all that, and more.

It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility.

It is always radically and permanently cured by

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like that which God caused to fall upon Adam when He took from his side the rib to create woman, the same word being used here as there. A horror of great darkness—an appalling gloom, heralding the approach of Him whom clouds and thick darkness surround.

13. **Know of a surety**—literally, “know, know thou.” **Shall be a stranger . . . four hundred years.**—The promise is specific and solemn. Four hundred years must pass before Abram's posterity can possess the land. Till then they are to be strangers, servants, serfs. Starting thirty years after Abram's call, at Isaac's birth, they would be “strangers,” first in the land of Canaan one hundred and ninety years, and then, for the remaining period of two hundred and ten years, “strangers” in the land of Egypt, where they would be reduced to bondage and be “afflicted.”

Another opinion is that the four hundred years include only the sojourn of the Israelites in Egypt. This requires us to add two hundred years to the chronology, and would allow for the increase of the Israelites in Egypt, from seventy to two millions. It must be remembered, however, that the bondage of the Israelites in Egypt did not extend all through the sojourn, but only its latter portion (Hurlbut).

14, 15. **That nation will I judge.**—For the terrible judgments that fell upon Egypt see Exod. 7-12. **Great substance.**—See Exod. 12:35; Psa. 105:36. **Thou shalt go to thy fathers**—a significant prediction that the “fathers” still existed. “The doctrine of the soul's perpetual existence is here intimated. Abram died in peace and happiness one hundred and fifteen years before the descent into Egypt” (Murphy).

16. **In the fourth generation**—or “fourth age.” The average duration of human life at that time would be something over one hundred years. The fourth generation, therefore, would come up out of Egypt and inherit the promised land. Says Jacobus: “Isaac, Levi, Amram, Eleazer, may represent the four generations.” **Iniquity of the Amorites is not yet full.**—In Abram's time the Amorites dwelt chiefly in Mamre (Hebron) and Engedi. Afterwards they entered upon a career of conquest, occupying the whole country east of the Jordan under their two kings, Sihon and Og, and thus becoming at the time of the Exodus the most powerful of the Canaanitish tribes. Though idolaters, they seem to have been put on probation and given a space for repentance—an opportunity which they failed to improve; they sank lower and lower in corruption, and were, in judgment, completely blotted out as a nation by the returning Israelites.

Abraham no doubt felt the temptation to consider himself the favorite of heaven. He is here taught that other men's rights must be respected as well as his, and that not one hour before absolute justice requires it shall the land of the Amorites be given to his posterity. And that man is considerably past the rudimentary knowledge of God who understands that every act of God springs from justice and not from caprice, and that no creature on earth is sooner or later unjustly dealt with by the Supreme Ruler (Dods).

17. **A smoking furnace and a burning lamp** (R. V., “and a flaming torch”)—the symbol of the Divine Presence, as afterward in the burning bush and smoking Sinai. Its fiery course through the divided beasts probably consumed them, and thus afforded to Abram the sensible token which he had craved in confirmation of the promise.

To estimate the full effect of this awful solemnity upon the mind of Abraham, it should be borne in mind what solemn importance was, in ancient times, attached to oaths and covenants in almost all nations, even those who, in the ordinary intercourse of life, were by no means remarkable for truthfulness. The judicial leg-

islation of the East does at this day recognize a false oath as a moral impossibility. Even in ancient Greece, where a lie was a small matter, to distrust an oath seems to have been regarded as a high crime. The same sentiment is indicated in the special judgments from heaven, which were expected to await the breaker of treaties, or the man who had sworn falsely. So, in the Iliad, when the truce has been broken by the act of Pandarus, Agamemnon says to the Greeks, —

“Jove will not prosper traitors. Them who first
Transgressed the truth, the vultures shall
devour.” (Kitto.)

18. **Made a covenant**—literally, “Jehovah cut a covenant” with Abram. **From the river of Egypt**—by some supposed to be the brook El-Arish which divides Egypt from Palestine; by others the eastern margin of the Nile valley. The “river of Egypt” and the Euphrates represented two great world powers, and the prediction was that Israel should constitute a third one lying between.

IV Inferential

1. God's promises sometimes sound extravagant, but they will be fulfilled to the letter if we meet the conditions.

2. Centuries have passed and centuries will pass before the promise to Abraham will be exhausted. There are promises made to us which will require eternity to verify completely.

3. The faith that would manifest itself in works if it could, is counted as righteousness.

4. God does not refuse us material signs in His covenant of grace. The sacraments, for instance, offer visible signs of spiritual covenant and remembrance.

5. “Every man's life is a plan of God,” as much as was Abraham's. If we will only “acknowledge Him in all our ways, He will direct our paths.”

6. With us, as with Abraham, trials and disappointments are our discipline for the hereafter.

Christian Science and Catholicism

A LARGE rack in the basement of the Church of St. Jean Baptiste in this city was filled the other day with crutches, trusses, supports and braces discarded by poor sufferers from various infirmities who had departed from the church declaring that they had been cured at services held in honor of St. Anne. At the dedication of the new crypt a piece of the bone of one of the many forearms of the Virgin known to Catholicism was displayed, while a priest from Montreal was present with a thumb bone of St. Anne. The influence of these relics was held to be sufficiently powerful to heal the diseases of many of the sick people who crowded in. Fully three thousand people sought entrance to the building. Archbishop Corrigan led a procession of priests around the church, bearing the relic with them, touching the blind, rubbing the limbs of the palsied, and allowing the deaf to press the relic to their ears. All this is gross superstition and ministers to the same kind of delusion fostered by the Eddyites. It is a kind of Catholic Christian Science. The poor deluded victims of such hallucinations are to be pitied. While here and there a hypochondriac may temporarily receive benefit from such a mental shock or stimulation of the will power, no lasting good effects can possibly ensue from superstitious exercises of this sort. The man who believes in the authenticity of such musty relics must be credulous indeed. — *New York Observer*.

— Wesley constantly urged his preachers to read. “You can never be a deep preacher without reading any more than a thorough Christian.” To a young man who said that his work as an evangelist left him no time for reading, he wrote: “Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep. There is little variety. There is no compass of thought.” — *Christian Standard*.

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Best Things Said

[Continued from Page 973.]

together for self-protection in the conduct of an indefensible business, and marshal against it the invincible power of the Holy Ghost. The war department grogshop challenges attention. The army canteen is a question of national morality as well as of military regulation. The issue now is whether a handful of prejudiced officials can safely defy the expressed moral sentiment of the nation — whether a subsidized press, full of beer advertisements, can by dishonest suppression and willful exaggeration persuade the people that a saloon is a temperance society when run by an army officer. The liquor traffic is nearly as old as human frailty; it is rooted deep in human nature, and is as unreasonable as human appetite and as cruel as human greed. The church must struggle and prevail against it. May the Lord give us clean hands, clear heads, and brave hearts! I sound it today as a battle-cry. The twentieth-century mission and opportunity of the young people of the church is the destruction of the accursed un-American saloon for the glory of God.

Rev. W. B. Palmore, D. D., St. Louis, Mo.

High tax and low tax on the liquor traffic is all *syn-tax*. The welfare of the people is supreme, and in this country their interests demand that the saloon must be killed. There is not room enough in this city nor in the world for a triumphant church and a triumphant saloon. American saloons are scattered broadcast over the world. Hardly had our army reached the Philippines when a volunteer threw off his uniform and established four saloons, and now there are 400 there. It has been said that if Old Glory is to wave over 400 saloons carried to another land by the United States army, it should wave at half-mast. So pernicious and wide-spread is the liquor traffic that a politician has said that a hogshead of whiskey judiciously placed in New York city could make or unmake a president. The Magna Charta of the temperance war is the total abstinence pledge.

Personal Work for Christ

Dr. Fayette L. Thompson, Jackson, Mich.

Most people see clearly that the sweeping revivals of other days do not now visit the church. Many of us do not believe it is because we are less devout than our fathers, or because the church is becoming obsolete, or because the world is outgrowing Jesus Christ. Most of us are of the opinion that we do not have these great revivals because new conditions, new problems, new trends of thought, are calling for new methods in church work. The personal element is the dominant factor in the life of the present day, and it is here that we find the key to the newer Gospel interpretation. In this personal work certain words stand for qualities and equipments of imperative importance. One may do much lacking many of them, but if one is to do the most and be at his best, no one of them must be entirely wanting: Genuineness, standing for realness in soul, character and conduct; one cannot live less than the best at any time without that fact cheapening his words at all times. Courage, which hides not behind the pulpit, which has been called "Coward's Castle," or the impersonal audience, but face to face urges the Gospel message with the "thou art the man." Winsomeness, which tactfully reveals the Christ beauty; Cromwellian bluntness may express the truth, but Cromwell is ancient history, and force was his law. Contact, so that healing goes out from us; it is surely no accident that Christ touched those He healed; the settlement

idea is in the air, and remote seclusiveness represents not the Christ who so loved the world that He came. Sympathy, which means symphony, you remember; that harmony by which one comes into fellowship with the hidden life of another, feeling his sorrows and bearing his burdens. The Holy Spirit, without whom it is worse than folly to take either the Father's name upon our lips or His work into our hands.

Rev. T. C. Scott, Aylmer, Ontario

We are handling Christianity very much as the farmer handles the grain — with pitchforks! God individualizes in every particle of creation, and there is need of individualization in winning souls to Jesus Christ. Resident in each individual soul there is some power that attributes a responsibility to that soul, and you cannot delegate that responsibility to some deacon or deaconess at so much a year. Every servant of God is a missionary, with the duty of delivering his appointed message in cottage or palace. The world demands, and has a right to demand, that each servant of God shall be clean and pure of heart. A heart sanctified by divine grace carries an atmosphere which exhales influence wherever it goes. Another need is a sunshiny disposition.

If there is something in your religion worth having, put it into your faces, set it to music in your homes, go out into the world and laugh it. The man who puts the Gospel of Jesus Christ into his life is the only one who gets honey out of this life. Be courageous. If you're going to do the work God has commissioned you to do, you'll need courage. The cultivated courage will by-and-by give you the regal power going down the highway of life, winning souls to Christ. If you would be electric with influence, go out with the spirit of divine courage.

Young People's Movement in the Nineteenth Century

Rev. Charles Bayard Mitchell, D. D., Minneapolis

By some it will be held to be the century of science, because science attained during it a point of importance it never before had reached. Some will regard it as the century of missions, because in its course the earth was belted by the light that shone from Calvary. Some will contend that it is the century of temperance, because so much has been achieved along this line. Some will claim it to be the century of the common people, since during it, for the first time in the history of man, the rights of the common people, through Christ, were admitted, common schools were established, cheap literature circulated, and instruction and the possibility of advancement were brought within the reach of the son of the humblest man.

But I venture to prophesy that above and beyond these things the century will be recorded in history as marked by the marvelous movement inaugurated for young people. The Sunday-school movement of the last quarter of the eighteenth century has developed until there has grown out of it the many associations of the young people. This movement has been the outgrowth of a deep-planted seed that germinated in the soil of the church.

A day came when there was a broad conception of what was real godliness. There was a revolt against non-essentials, and there was danger of swaying too far without the bounds of Christian life. It was realized that the opening energies of the young should be put into the church life. This energy is the sort of stuff with which battles are fought and won. Utilizing it has brought into existence the young people's societies which every clergyman with

a loyal legion near him appreciates. It has also cemented national and international life.

Rev. G. W. Kerby, Montreal, Can.

The Bible is "the living link" binding the centuries together. The Bible and young people's movement will be the two great determining factors of the twentieth century. The nineteenth century was the period of preparation. The twentieth will be the period of achievement. We are setting up our banners today for the twentieth century. The first banner bears the inscription, "My Life for Christ," or the soldier's sense of consecration. This is the starting point of the twentieth-century army — a new sense of consecration needed. The soldier for Christ must live the separated, detached, self-abandoned life. The second banner, "My Fellow for Christ," or the sense of personal service and responsibility. Plans, resolutions, committees are good, but they cannot regenerate society or save men. It was not a committee that kindled the revival of the eighteenth century. It was John Wesley. The third banner, "My City for Christ," suggesting the claims and obligations of citizenship. The city was the strategic point. The best way to raise the standard of citizenship was by the power of example. If you would clean the street and close the saloon, you must vote that way. The preventive ministries must also be emphasized. We must save our boys and young men, drive party politics out of city governments and form a federation of all churches against organized evil. The fourth banner, "My Country for Christ," or the Christian sense of patriotism. "America for Christ" and "Canada for Christ" are the patriotic banners we lift up today. We have had enough of the jingo spirit. We need more of the Christ spirit. The fifth banner, "The World for Christ," suggesting the ideas of humanity, brotherhood and world-wide evangelization. The Christian who only tries to win a little bit of the world for Christ will be a little bit of a Christian. In twenty-five years the Epworth League on the continent ought to be winning 500,000 souls and raising \$1,000,000 a year for missions. Then a generation shall not pass away until the gospel of the kingdom is preached to every creature.

Rev. Matt S. Hughes, Kansas City, Mo.

If I were to write in letters of light over the entrance to the twentieth century one word that should be the watchword of the Epworth League, it would be the word "Opportunity." The League enters the new century with certain distinct advantages. It passes through the gateway nearly three millions strong, intrenched in public favor. The pioneers have rolled away the stones of prejudice, tunneled the mountains of antagonism, bridged the rivers of dissension. It has the advantage of denominational superintendence, the pledged guidance and support of the Methodist Church. Its sphere of influence, reaching from the ages of twelve to twenty-four, cover the period which investigating scientists have lately informed us is the period of greatest susceptibility to re-



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ligious influence, the average age of conversion being between sixteen and seventeen. The Epworth League must walk through the twentieth century hand in hand with God. Its work is a partnership in which He is the senior partner. What we need in the League is a new Pentecost of power.

The Imperiled Sabbath

Rev. E. M. Randall, Jr., Seattle, Wash.

Divine in character, humane in use, its antiquity antedating history, hallowed by millenniums of observance, notable miracles and the divine fellowship of Paradise, the Sabbath was given by the Creator in loving beneficence. First an Edenic love-feast, now associated with all creative and redemptive work and the administration of grace, it renews the exalted fellowship of men with God. Observation and experience affirm the need of weekly rest. The Sabbath is a social necessity. It rests and revitalizes, promotes intelligence, elevates morals, exalts law. Without it religion would cease, divine worship disappear, and the tide of evil sweep on unopposed. The Sabbath is denied one-eighth of our laborers, men, citizens and voters, many being husbands and fathers. Millions spend it in unsanctified pleasures. Our strenuous life increasingly demands the Sabbath. Men must retain their sanity, their capacity for the best work, and a living relation to God essential to the preservation of manhood.

We greatly need an awakened and intelligent conscience. As individuals we must keep the Sabbath holy, at any cost and everywhere. Church services should be better planned and full of the spirit that proves the Gospel the power of God unto salvation. The Sabbath problem can be settled right only by a church able to raise the Cross in triumph over the world.

The Reading Course

Rev. Wellington Frizzelle, Rock Island, Ill.

It takes two things to make a truly great man — a great head and a great heart; and literature of the proper kind helps to make a man great. The reading course of the Epworth League is to help the Leaguers reach ideal manhood and womanhood, to teach the story of the Man of Galilee, to teach loyalty to the church. Above all else, it is to teach the Epworth Leaguer his duty to his God, his country, his church, his neighbor, and to himself. It should be educative, ennobling, and inspiring, restful and entertaining. The purpose of the reading course should be to present a mass of good literature; its aim to suit a great number of people and a variety of tastes. In selecting the course all literature of the times and of every nation should be drawn upon. The course may at different times specialize upon history, sociology, philosophy, science or religion. It should be selected by a commission composed of the wisest and best members of the church.

The Causes of Pauperism

Rev. J. J. N. Kenny, Modesto, Cal.

The causes of pauperism are various and many. Some of the chief are heredity, illiteracy, indolence and intemperance, which are far more potent than we dream of. These are but a few causes that bring men and women to poverty.

How can this problem be solved? It certainly cannot be done by giving, which only assists in making paupers. Social rights, no less than moral rights, must be recognized. Justice in the matter of wages, rent and interest would remedy the evils in regard to those people who are willing to work.

We need in this land a public opinion and

social conscience that will correct injustice. Every man that is willing to work is entitled to receive fair wages. With the problem affecting the condition of the paupers the solution is exceedingly difficult. In their case we must resort to mercy, which includes every kindness and every consideration. A sense of personal dignity must be inculcated into the minds of the paupers. The desire to own property must be created in them.

No work is successful that stops short of self-help or in placing a man in a position to help himself. We should go into the paupers' homes and teach them how to live. You women should take charge of the women of the destitute and show them the pleasures and dignity of life. And another thing, do not move your churches out into the outskirts, and do not keep them closed six days out of the week, but maintain them open and keep them comfortable and enticing.

Missions at the Convention

The remarkable growth of the missionary spirit in the Epworth League was manifested at the San Francisco Convention. Three years ago practically nothing was said either in public or by the press about missions in the Epworth League. At Indianapolis, two years ago, for the first time there was a missionary exhibit in connection with an International Epworth League Convention, and for the first time, also, practical conferences on how to promote missionary work in the Epworth League were held. The Senate Chamber at Indianapolis was secured for the exhibit, the missionary feature of the convention was thoroughly advertised, a strong band of missionary workers was in charge of the exhibit, and some very helpful meetings were held; yet, for the most part, everything done at Indianapolis was of an impromptu character.

The San Francisco Convention showed in a striking way what remarkable strides have been taken since the Indianapolis Convention. Because of the fact that next year is to be missionary year in the Epworth Leagues of the Canadian Church, the Church South, and our own Church, very naturally Missions was the keynote at the San Francisco Convention. Nothing was left to chance. For months the program committee had been carefully considering the missionary end of the convention, and letters had been written to speakers suggesting that missions be made the keynote of the addresses. Bishop Joyce, Dr. Berry, Mr. Cooper, and others were diligent in interviewing prominent speakers and urging them to sound forth the note of world-wide evangelism.

Six months ago, the General Missionary Committee of the League, consisting of Mr. S. Earl Taylor, Dr. Wm. I. Haven, and Mr. C. V. Vickery, began to scour the country for missionary maps, charts, literature, etc. The committee secured valuable portions of the missionary exhibits of the great conventions that had been held during the year — the missionary convention of the Church South held at New Orleans; the remarkable exhibition in connection with the Boston Jubilee Convention of the Young Men's Christian Association; the exhibition in connection with the Christian Endeavor Convention at Cincinnati; the valuable properties of the Yale Band; and the maps and charts owned by the various boards and volunteer bands of the country. The missionary map which first appeared in Carnegie Hall, New York city, at the time of the Ecumenical Conference, the largest missionary map in the world, was obtained after considerable negotiation. Thus, one of the finest exhibits of missionary maps,

charts, literature, stereopticons, etc., ever gotten together, was sent to the Pacific Coast. Not only was a striking exhibit insured, but trained workers were invited to be present to meet visitors and to interview all who desired to know more about the missionary work of the Epworth League. The Missionary Campaign managers of the Canadian Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, were each in correspondence with some of the best campaigners, and, as a result, not less than twenty of the brightest young men and women from our colleges, most of them student volunteers, were in constant attendance at the missionary exhibit throughout the convention.

Two great conferences on missionary methods in the League were held on Saturday of the convention. These were largely attended and eminently successful in developing interest in the work. From the many stirring addresses we give below a few representative utterances:

Bishop I. W. Joyce, president of the Epworth League: "If I were a young man, I should go into the missionary field. It is the greatest work in the church. Our young men and young women should give it the best that is in them. They should thank the Lord that they have a chance to participate in spreading Christianity. If I had a dozen boys and as many girls, I would send them all into the missionary field."

Bishop Henry W. Warren, of Denver, Col.: "I see before me the reinforcements of the Epworth League that will assist to carry on this great missionary work. I see the enthusiasm of youth, the vigor and strength of manhood, and the tenderness of womanhood. Let the Epworth League grow and turn the current of its endeavor to the regeneration of the world."

Dr. Joseph F. Berry, secretary of the Epworth League: "The Epworth League is the greatest religious development of this century. It has two million members, and is not yet ten years old, but with our membership we are still far from success. We must work for the greater advancement of the Christian spirit. Let us give this year to missionary work, to enthusiastic endeavor, to the advancement of the work of Christ upon earth."

Rev. F. E. DuBose, secretary of the League of the Methodist Episcopal Church, South: "Long ago the Epworth League would have been extinguished had we not the fire of missionary zeal. Now we want to reach the individual. This we do through preaching and teaching missions."

Mr. Willis W. Cooper, first vice-president of the General Cabinet of the League: "I wish I could show how important is missionary work — the most important work before the Epworth League. I wish I could burn that convention motto on our hearts — 'Our Chief Aim for 1901-2 — Missions.' Our proportion of effort in saving the world is not what it should be. We are raising only 50 per cent. per capita a year for missionary work. The little Moravian Church gives \$2 per capita. I shall never be satisfied until we lead in this work. To do this, I believe that we should have a Missionary Department, in which we may systematically work to do our share in the regeneration of the world."

Rev. Charles F. Reed, Seoul, Korea: "The League must have some great purpose. Whenever you find a dead Epworth League, it is because of the lack of purpose. Let us give it a purpose. What is a greater purpose than the saving of the world for Christ? Do our work near to the great heart of Christ, and we will have the inspiration."

League Prayer Meeting Topics for August

REV. MATTHIAS S. KAUFMAN, Ph. D.

August 4 — Gaining by Losing. Mark 10: 28-30.

DAILY READINGS

Monday. A truth of nature. John 12: 21-26.
Tuesday. John's testimony. John 3: 25-31.
Wednesday. Helping ourselves best. Luke 16: 19-26.
Thursday. Spending for gain. Mark 14: 3-9.
Friday. Christ teaching about service. John 13: 4-15.
Saturday. Following Christ's example. John 15: 17-27.

"In having all things and not Thee, what what I?

Not having Thee, what have my labors got?

Let me enjoy but Thee. What further crave I?

And having Thee alone, what have I not?

I wish nor sea nor land; nor would I be Possessed of heaven, heaven unpossessed of Thee."

Near Bucyrus, Ohio, the lightning is reported to have taken a very curious freak. During a severe thunder storm it struck a farm-house, and followed the eaves-trough and water-spout into the cistern below. The cistern had been filled to overflowing by previous rains, and hence when one of the members of the family worked the pump vigorously three hours after the electrical disturbance, the failure to secure any water caused no little surprise. An examination of the cistern revealed that it was entirely empty. A little bluish hole in the bottom told the story of the loss. And the sequel is at hand. They hear the gurgle of an underground stream. What can it mean? The story is read like a book. The bolt of lightning had torn up a thin crust of earth which previously had shut away all knowledge of the stream of living water so near, flowing on continually. Was not the farmer immensely compensated for his small loss? Such a gain as that the worldling is promised if he will only surrender his narrow cistern of temporary pleasures. How happy are we who are already in possession of the living waters of peace and joy!

LOSSES

1. Selfishness and self-seeking are two beneficial losses.

2. The most undesirable loss in all the world is the loss of God's favor.

3. "Good things are hard," Plato often said. It is for us to keep at them till they become easy.

4. A Christian's losses are only for time. The losses of a worldling are for the long eternity.

5. When "get" is life law, loss is certain result. "He that saveth his life shall lose it." How shortsighted to clutch those things which mean sure ruin! Some people are like the great country of India. Every year there flows into it a vast amount of gold. But there is no ebb-tide. Why? Isn't it in the banks of the country? No. True, some of the maharajahs deposit in banks; but in that vast population millions are tucked away by the people. The plain folks have no use for banks. It is a rupee here, and another rupee hidden elsewhere. It is a hoarding country. Every year thousands of the people are killed by snake bites or devoured by wild beasts, and thousands

more die suddenly from other causes. It has been estimated that large numbers of these have gold hidden away in places known only to themselves, and which for this reason is lost entirely to the world. Thus India is a grave of gold. Hoarding does not enrich the country. It helps to keep it pitifully poor.

6. When Mr. Fletcher was offered the parish of Durham, he declined it, saying, "There is too much money and too little labor." He afterwards accepted Madeley with half the pay, its vicar being glad to vacate it for Durham. Here he rejoiced in abundant labors and died in blessed triumph.

GAINS

1. Fine linen instead of rags.

2. The highest achievements come by surrender.

3. The follower of Christ may find everything worth having.

4. Time as well as eternity is a store-house of blessing to him.

5. It is not like Christ to remain in our debt.

6. Everything we lose in the Master's service would have detracted from our actual gain.

THE INVISIBLE CROWN

Much of the reward we receive in this life is known only to ourselves. It comes in the form of a sweet consciousness of self-abandonment and duty done. The old self is crucified and the Christ-filled self is supreme in the life. Where this dominates, a halo of approving glory is bestowed even by man. Year after year a devoted sister of charity attended a division of the army of France in every campaign to care for the wounded and watch with the sick. Because of her gentle ministrations many were restored to health. So modest was she, and of such presence of mind at all times, that she gained the highest admiration of officers and soldiers. On the field of carnage her impartial Christlike compassion made no distinction between her own countrymen and the enemy. As an expression of appreciation three foreign powers—Russia, Prussia, Austria—conferred upon her their crosses of honor. She would have received some token of esteem from her own nation, but it was contrary to the regulations of her order. However, the gratitude of the French soldiers ran high, and in their enthusiasm they devised a plan that was in beautiful keeping with the spirit that they observed controlled all her life and actions: They petitioned and obtained for her from the Minister of War the opportunity, every year, to pardon two criminals condemned to death. They knew whence sprang her lofty pleasures, and bestowed upon her the high laurel of a noble privilege. By surrendering all worldly allurements, what great gain was hers! How true that Christ, the Giver, enriches us—not the perishable accumulations of time!

"Thou art of all Thy gifts Thyself the crown.
Give what Thou canst, without Thee we are poor.
And with Thee rich, take what Thou wilt away."

August 11 — Enemies and Arms. Eph. 6: 10-18.

DAILY READINGS

Monday. The Christian and the world. John 17: 11-16.
Tuesday. Our warfare. 1 Tim. 6: 11-16.
Wednesday. The weapons. 2 Cor. 10: 1-6.
Thursday. An invincible armor. Rom. 13: 10-14.
Friday. Our chief foe. Jas. 1: 12-15.
Saturday. Securing peace. John 16: 27-33.

"Arm! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky,
Wave its blazing folds on high."

What a magnificent picture is presented

to us in our lesson! Every sentence is like the master sweep of the artist's brush. Splendid description! It is that of a stalwart soldier. Does it not verily inspire us with enthusiasm? Forth stands our hero, the Christian. On his head is the helmet of salvation; in front glitters the breastplate of righteousness; about his loins is the girdle of truth; on his arm is the shield of faith, and in his hand the sword of the Spirit; and his feet are shod "with the preparation of the gospel of peace." Do we see this soldier in the barracks, flowing in its stifling air? No, indeed; he is in the wide, open battlefield where courageous deeds await the valiant. In him we perceive Paul's idea of what the follower of Christ should be in all ages.

WAR CRIES

1. God's friends, arise, and fight His foes!

2. Enemies are within ourselves.

3. Foes are all about us.

4. Beware of pride. How deceiving it is!

5. Beware of luxury. It is a soft but certain foe.

6. Look out for ease-taking. It is a thieving enemy.

7. Personal aggrandizement, too—how adroit it is in its flank movements upon character!

ARMOR GLEANINGS

1. Preparation prevails.

2. Not prowess, but our armor, is our dependence.

3. Only the divinely armed can overcome Satan.

4. Our conquests will be in proportion as our armor is complete.

5. The Spirit's skill is required for wielding the Spirit's sword.

6. God's power is bequeathed to His pledged soldiery.

7. Observe that there is no piece of armor for the Christian's back. That is because he is always to be with his face to the foe.

8. We are to put on the whole armor. Wherever we are not protected, that is where we are sure to be assailed. Achilles was dipped in the river Lethe, that he might thereby become invulnerable. However, the water did not touch the heel by which he was held, and it was just at that heel where Paris' fatal arrow penetrated his body.

OFFENSIVE WARFARE

The Christian soldier is seldom called upon for a defensive movement. It is the aggressive campaign for which the bugle sounds. Sin usually desires to be simply let alone. Therefore we must unitedly move forward against the strongholds of iniquity. Against Sabbath desecration we must march with a firm step. Against intemperance we must hurl the bomb-shells of unrelenting indignation. Against political trickery let the dynamite of righteous rule be ever ready to defeat all unjust manipulations. Even let worldliness and "at ease in Zion" receive our condemnation by at least a strict ruling of our personal lives.

BECOMING VALOR

This is an age of organizations, and organizations require officers. Many like that feature, and are not of much value unless in some way they are promoted above the rank and file. This is indicative of an inexcusable weakness. True heroism is always ready to serve where

most needed. A Nashville paper gave a thrilling account of genuine patriotism in connection with that city's call for volunteers to go to Cuba. It was desired that a whole regiment should be sworn in, and at the last moment it was found that one man was lacking. The sergeants began scouring the camp for some one to fill that place. Seeing the difficulty evidently at hand, Capt. Beyland, who had brought down a company which had to be distributed among the other companies, passed into his tent without a word of explanation. There stood the regiment, there stood the officers in front anxiously waiting for just one more man to be found. They were almost ready to despair when a tall, erect figure came striding toward the regiment. "It's Capt. Beyland!" exclaimed one of the men, as he came near enough to be recognized. Silently, but with stout determination, the young officer took the vacant place in the lines. In his tent he had cut off his shoulder-straps, and now took the oath of a private. The soldiers were inspired by this noble act, but not a word was said. Then, as if to give expression to the approval which filled all their hearts, the colonel of the regiment said: "It is just what we might have looked for in a man like Beyland." In the Christian warfare we need men to wear shoulder-straps, but we need them of the type that are just as willing to lay them off if the cause can be advanced thereby. The love of Christ's cause must be greater than the love of self. It is then only that we can rise to the strength and grandeur of Margaret Sangster's inspiring orders for life's march:

"And this is the task before us,
A task we may never shirk:
In the gay time and the sorrowful time
We must march and do our work;
We must march when the music cheers us,
March when the strains are dumb;
Plucky and valiant, forward march,
And smile, whatever may come.

"For, whether life's hard or easy,
The strong man keeps the pace;
For the desolate march and the silent
The strong soul finds the grace."

August 18—God's Requirements. Deut. 10:12-14.

DAILY READINGS

Monday. Men and Go 1. Mic. 6: 6-8.
Tuesday. He requires love. Deut. 6: 1-9.
Wednesday. Obedience covers all. 1 John 5: 1-6.
Thursday. Service is included. Psa. 100: 1-5.
Friday. We can do His will. Luke 8: 16-21.
Saturday. God helps men. Psa. 37: 23-31.

God's requirements are just. Justice is the great eternal policy of God. It is moderation regulated by wisdom. It consists in never doing the least injury to man. It is the same in its administration from everlasting to everlasting. Said Anne of Austria, the Queen of France, to her implacable enemy, Cardinal Richelieu: "My Lord Cardinal, there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the end of every week, or month, or year; but, I charge you, remember that He pays at the end."

God's requirements are made in mercy. How this assurance softens any stubborn resistance! Mercy—beautiful, charming. A soldier heard of the severe illness of his wife. He requested leave of absence, and was refused. He left, but was overtaken and brought back as a deserter. A trial followed; he was found guilty, and when summoned to receive his sentence, he stood perfectly unmoved as the officer read, "To be shot to death on the next Friday." Not a twitch, not a quiver, as he said to himself, "It is just." Then, turning to the officer, he inquired, "Is that all, sir?" "No," was the reply; "there is something more;" and taking up another paper he read aloud the doomed man's pardon. The stalwart man, so undaunted by justice, was now completely broken down by this tenderness. In a trice he dropped to the ground, shaking and sobbing. Being afterwards

restored to the ranks, he proved himself ever grateful for the mercy shown him. God's requirements of us are in great mercy.

They are also in love, or, as our text has it, "for thy good." True love is so unselfish that the highest good of the one loved is always uppermost in the mind of the one entertaining the love. There is a beautiful description of a Roman girl, named Daria, in one of the dramas of the Spanish poet, Calderon. This winsome maid, while yet a pagan, declared that she would never love until she had found some one who had died to prove his love for her. When she learned of the Christ she became an enthusiastic convert and proved her reciprocation of love by becoming a cheerful martyr.

SILVER RESPONSES

1. We will revere the God whose requirements are so just, merciful and loving.

2. We will entertain for Him a filial fear. Not awe so much as a dislike to displease One who is continually so gracious towards us.

3. We will be grateful to Him for the great confidence He has manifested in us, in making us free moral beings, not like the clouds or clover, bound to do His will by the necessities of their existence.

4. We will obey Him implicitly. Not in that general way which questions a little here, and deviates a trifle elsewhere. No, not that; but in that faith-founded and faith-backed way that takes Him at His word every time, and regulates the life accordingly in all its details.

5. We will love Him—love Him with that love that will stand the test of desiring to know Him, to long to be with Him, to talk with Him, to plan with Him, to work with Him, to suffer with Him.

DARK GOODNESS

It is hoped that none of us fulfill God's requirements more readily when adversity assails than when the sun of prosperity is beaming upon us. However, is this not often the case? Are not Christians sometimes like the little girl who had been careless of her mother's wishes all day? Objections had she raised to her mother's requirements; reluctant had she been to obey. Indeed, she had been in open rebellion more than once. And her mother's tired, grieved face told the story of the trouble she had caused her. When twilight came she seated herself in a chair, and was quiet and thoughtful for some time. Finally, looking at her mother, she said: "Mamma, what do you suppose makes me get over my mischief and begin to act good just about this time every night?" "I don't know, dear. Can you not tell?" "Well, I guess it is because this is when the dark comes. You know I am a little afraid of that. And then, mamma, I begin to think of all the naughty things I've done to grieve you, and how perhaps you might die before morning, and so I begin to act good." Let us not wait till the dark comes in the form of sickness, or sorrow, or death of loved ones, before we obediently and cheerfully and uniformly carry out God's requirements of us.

August 25—Daily Prayer. Dan. 6: 10, 11; Psa. 55: 16, 17; Psa. 34: 3-7. Alternate Missionary Topic: "Gleanings from Many Fields."

DAILY READINGS

Monday. Prayer always helpful. Jas. 5: 13-16.
Tuesday. Stated times for prayer. Dan. 6: 4-11.
Wednesday. Shutting out the world. Matt. 6: 5-13.
Thursday. Hearing God. 1 Sam. 3: 1-10.
Friday. Talking with God. 1 Kings 19: 9-18.
Saturday. A life of prayer. Luke 21: 29-36.

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?"

Three times each day Daniel went off

by himself to pray. This was the habit of his life. No doubt his pious mother taught him to pray when he was a little boy. So when, as a young prince, he was carried into a foreign land to be educated for public service in the country that had captured him, he continued his usual devotions as faithfully as when at home. His enemies used this custom as an occasion for offence, and secured the king's signature, making it a capital misdemeanor to worship any one but the king, for thirty days. The offence was to be punished by throwing the criminal into a den of lions. We all know the result of this action. Daniel swerved not a hair's breadth from his accustomed devotions, and God became his sure defense. God is the same today as then, and will as certainly and as marvelously deliver His faithful, devoted followers.

WHISPERINGS

1. To wait until we feel like it to pray, is a sure way not to pray at all.

2. Habitual set times for prayer encourage a spirit of prayer.

3. Prayer should be the atmosphere in which a Christian lives as truly as the natural air about us.

4. Prayer gives energy to spiritual life as certainly as oxygen imparts physical vitality.

5. Doubt as to the efficacy of prayer can only be removed by prayer itself.

6. Nothing is so helpful to true prayer as an acquaintance with God.

7. Meditation is also essential. We must listen to hear what God has to say to us as well.

DEAD LETTER PRAYERS

Undoubtedly the Dead Letter Office at Washington often presents most curious scenes. The proprieties of the mail have been overstepped, and upon opening packages that have failed to reach their intended designation, it is discovered that rattlesnakes, skulls, revolvers, false teeth, liquor, bomb-shells, and many like unwarrantable things have been sent. Does it not sometimes seem as if our prayers, at times, take on at least some of this dead-letter trash? As when, for instance, the brother in prayer-meeting explodes a bomb for the benefit of some one a few seats away, or the sister with distinct emphasis tells the Lord much about the lukewarmness of the other members. Oh, how different this is from true prayer! Without any attempt at rhetoric, and in a sweet, kindly spirit, if we could only ask our Heavenly Father for the things of which we stand in need, confidently expecting a reply, how gracious and refreshing would be our prayers to those who listen and follow! If any of us in the prayer-meeting or the Epworth League devotional service have put in dead-letter prayers, let us ever hereafter have a higher regard for the proprieties of the public prayer privilege.

EFFECTS OF DAILY PRAYER

1. It encourages holy purposes.
2. It fosters a tender-hearted spirit.
3. It proves that God's arm is ready as well as His ear.
4. It leads to a reliance upon the promises.
5. It strengthens for the development and work of life.
6. It gives to the whole being a dignified composure. This poise greatly nerves one for all difficult undertakings. Thereby we are allowed to carry out our purposes at our best. It is said of Thomas A. Edison, that marvelous inventor, that he is never known to worry, and is never discouraged.

Fall River, Mass.

THE PROGRESS OF MEDICAL SCIENCE

HENRY O. MARCY, A. M., M. D., LL. D.

IN no department of science, or of art, wonderful as has been the progress during the last century, have contributions of greater value been made for the benefit of the race than by the medical profession. So great indeed and varied have these contributions been that it is generally conceded that greater progress has been made in the prevention of disease, and in the cure of the sick, during the last century, than in the entire previous history of civilization.

The average duration of life is greatly increased, and it is within the safe limit to assert that the knowledge of hygiene and sanitary living is now so clearly demonstrated that if put into daily enforcement it would lessen by half human suffering, double the wage-earning power, and increase the longevity of the race by at least one-third.

In this immense wealth of scientific attainment, it seems almost invidious to select any one contribution or discovery as pre-eminently the first. That, however, which stands out in dramatic force and power, with such startling demonstration of effect, and will perhaps ever appeal to the public as most prominent, is anesthesia. This easy and safe way of rendering the individual unconscious of suffering is of manifold application. Before this discovery, surgical operations were necessarily attended with extreme suffering, and the surgical art greatly limited thereby.

The credit of this discovery is not alone given to America, but belongs essentially to Boston. Five years ago, we formally celebrated the semi-centennial discovery of ether, at the historic Massachusetts General Hospital, where ether was first administered by Dr. Morton in 1846, a number of medical gentlemen, then students, being present. Notably among these were the celebrated physicians Dr. Otis E. Hunt, of Newton, and Dr. Morrill Wyman, of Cambridge.

One of the good results of the late Civil War was the special stimulus given to the study of surgery. Many of the younger members of the profession, inspired by the great progress then made in military surgery, devoted years of special study in the great centres of European learning, and, without national prejudice, garnered from all.

The discovery of the causes of wound infection, and the best means of prevention, early placed the American surgeons of the present generation as leaders in the profession, until it is now generally conceded that American surgery holds the first place in the world. This generation has rewritten surgery, and is rewriting medicine. All the kindred sciences are laid under contribution for this purpose. The public generally knows little to what extent they are indebted to the medical profession.

Under a pledge never to advertise, and to consider as their first privilege the prevention of the diseases to which the race is liable, with no possibility of public *éclat*, which is freely given to the statesman and the warrior, they work on in the quiet enthusiasm of well-doing. In the

United States alone there is now marshaled an army of over a hundred thousand physicians, guardians of the public weal. The extent of their scientific contributions is an astonishment to most laymen.

The medical library of the surgeon-general's office has an index of 21 quarto volumes in double columns of fine type, each averaging over 1,000 pages of titles alone. There are over 300 medical periodicals published in the United States. The quarantine service of the United States is an illustration of one branch of the medical service as it stands in guardianship at every portal of our country, for the protection of the public health and the safe guarantee of the nation's commercial welfare. The monetary cost of the Spanish-American war is more than compensated by the resulting control of yellow fever ever present in Cuba, which has been a constant menace to the Southern States. Chemistry has taught the fact that the acids of the stomach convert alcohol, taken in any form, into an ether, and thus put the guardian senses under its dominating influence. This single fact is doing more to promote temperance than all the lectures ever delivered upon the subject.

Great problems still press for better solution. The benefit to the public derived from such self-sacrificing labor is now appreciated as never before. Only the present month did Mr. Rockefeller announce through the American Medical Association, at its annual meeting in St. Paul, another of his princely gifts for medical research work.

At Commencement at Harvard, President Eliot read the following telegram from J. Pierpont Morgan: "I am prepared to erect the centre pavilion and two buildings for the new medical school of Harvard University; said buildings to be known and designated as memorial halls, in memory of Junius Spencer Morgan, a native of Massachusetts, formerly a merchant of Boston, and at the time of his death a merchant of London, Eng. You can announce this." President Eliot, in commenting on the gift—by estimate over a million of dollars—stated: "There is no department of the University to which a great gift of this sort could be made with a greater hope of an abounding return. The progress of medicine and surgery during the last twenty years is simply amazing. The triumphs of the physician and surgeon over death and disease are unparalleled in the whole history of the world. But we have as much, and more, to look forward to, and I know no department of scientific research from which greater hope can be entertained than the department of applied biology. Moreover, this great gift comes as a reward to one of the most laborious, enthusiastic, and hopeful of all the faculties of the University—the faculty of Medicine." — *Boston Globe*.

— Exegesis and exodus are close neighbors. When one attempts to explain Scripture, he is so liable to begin a long journey. Preaching is application. Prescriptions are to be taken, not analyzed. God has given them ready prepared. As soul physicians we forget this. We sit by the bedside and exegete the ingredients. The patient and

the subject are exhausted together. But he died intelligently. That reflection at least is ours. — *Presbyterian Journal*.

DOES IT PAY?

DR. C. C. BRAGDON.

I READ in ZION'S HERALD of July 3 that the annual conventions of the Young People's Societies are estimated—I know not how correctly—to cost \$2,110,000. Even if exaggerated, these figures suggest, "Is it a wise Christian expenditure?" That money would finely endow a Christian Woman's College on the Pacific Coast where there is a noticeable need of one. Have you ever thought that there is no woman's college west of the Alleghenies? Or, it would give assured life and larger usefulness to several struggling colleges in sections where they are doing much good "for Christ and the church." Suppose it were divided between four such schools. Suppose fifty souls were converted annually in each school. That would be 2,000 in ten years added to the educated Christian working force of the land, besides the increment of



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these lives forever. Will the conventions of this year do as much?

And this figure is for this year only. It is probable that succeeding conventions will cost as much, and more, for every year of the ten years. That means over 20,000 lives turned to the world's help, not to speak of the higher efficiency of these lives by reason of their education. Will the crowded conventions at their best do as much? Nor are we counting the elevated tone of society in all the regions where these 20,000 live, nor the substantial difference made in political conditions, etc.

Does any one think that these conventions are necessary to the life and power of these societies?

This same money now so used -- I do not say wasted -- would endow and send into perpetual action a hospital for the poor in eight large cities during this year alone, or eighty hospitals in ten years! What a help for the sick and the poor, the children who die for want of proper nursing, the mothers whose ministrations are so needed in the homes from which the usual wage-earner has been taken, or the fathers whose earning powers are cut off by accident or sickness for which they cannot afford adequate treatment. Think of eight hospitals every year for such, under decided Christian control and influences, such as the deaconess and other orders can and do exert where they can -- only the "where they can" is so hampered by want of proper hospital facilities. How many times would Jesus' opportunities be multiplied in the work He came to do! Will the conventions do as much? Is it wise Christian use of the money? I am wondering.

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 enade on the roof. Saratoga waters, Golf,
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A Tribute to Dr. Fellows

Prof. Benjamin Gill, of State College, Pa.,
 writes:

"Will you allow me just a word in the HER-
 ALD on the life and character of Mr. Fellows,
 whose death causes me a deep sorrow? How
 pleasantly I recall him, as pastor at Wilbra-
 ham, and later as principal, during which time
 I labored with him. His was a pure, noble,
 warm, generous, sensitive nature. He was
 almost too gentle and sensitive for this lower
 world. He was doubtless made so by the sor-
 rows he endured during his middle life. But
 what a friend he could be, what an adviser,
 what a helper! What a pastor he was, also!
 How many, in all ages of life, received his
 counsels as a pastor, and to how many young
 men was he an inspiration for higher education
 and living! I render here my tribute to him.
 It is not as fully nor as carefully given as his
 life and as my estimate of him deserves.

"Of the influences that came to me from his
 life, the most precious and lasting has been an
 increased love for good books and reading.
 He had a scope, discrimination and taste in
 those things not known to those who were not
 most closely intimate with him. A standard
 author, in an old standard edition, was his joy.
 It was he who gave the first real impetus to the
 excellent library privileges now to be enjoyed
 at Wilbraham Academy. To all the teachers
 and students under him he was the father of good
 counsel in all such matters. In the steadfast-
 ness of his faith in God and the steadiness
 of his Christian character and life he was an
 exceptional man. He read all the passing
 events and witnessed all the fluctuations in
 religious thought; he shunned none of them;
 he weighed them all; he reckoned with them in
 his faith; but he was never moved a hair's-
 breadth from the faith once committed to him --
 hardly stirred out of the grooves in which he
 had early learned to run. And though he suf-
 fered enough to make a man an unbeliever, if
 anything could, yet he never swerved to the
 right nor to the left from the life of one who be-
 lieves that Love rules the world.

"Noble man! His circle will long mourn him,
 his intimate friends will know too well he is
 gone. But it is the addition of another to the
 list of those worthy ones who cast their crowns
 before the Lamb in eternal adoration. May
 God's comfort be very near to those who were
 nearest to him!"

W. F. M. S.

—There are 307 organized chapters of
 the Epworth League in India and Malaysia.
 The girls trained in our schools are very
 active in the conventions.

—The late Joseph Cook delivered the
 address at the dedication of the first build-
 ing for our "Fountain of Living Water"
 Girls' School at Nagasaki in 1882. It was a
 forceful plea for the education of the women
 of the Orient.

—The Nagasaki school has an enroll-
 ment now of over 200. A branch of the
 Woman's Christian Temperance Union
 exists in the schools, and the students con-
 duct a paper called the *Kwassui Quarterly*.
 Every graduate of this institution is a
 Christian.

—Pachuca, Mexico, where our fine
 Girls' School was established by Miss Hast-
 ings, is rejoicing over the dedication of a
 new church. Three delegates went from
 this society to the League convention at
 San Francisco.

—Miss Adams has seventy-five poor
 old widows in her industrial work at Foo-
 chow, and writes that she turns many more
 away every day. She is asking for a gift
 under the Twentieth Century Thank-offer-
 ing to provide a building for these needy
 women.

—A fascinating little book by Miss
 Grace Stephens is now published by the
 Baltimore Branch. "The Triumphs of the
 Cross" tells how she became a Methodist,

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her call to be a missionary, and some of her
 strange experiences in her zenana work,
 with a description of the new buildings in
 Madras. This will be of thrilling interest
 to her many friends in New England.

—The Young Women's Missionary So-
 ciety of St. Mark's Church, Brookline, has
 devoted \$31 of its Twentieth Century
 Thank-offering towards the building of a
 room in the Mission Home soon to be erect-
 ed for Miss Todd and Miss Marriott in Ing
 Chung, China.

—A number of our missionaries are
 booked to return to the field this fall. Miss
 Croucher and Miss Todd (the latter is ac-
 companied by Miss Jessie Marriott) go to
 China, and Miss Sarah Miller is expected
 to go to Korea in October.

—Bishop Moore writes, after a recent
 visit to Japan: "What our W. F. M. S. is
 doing in Japan by leavening the domestic
 lump with the Gospel, eternity alone will
 reveal."

—Miss Bender writes: "The native
 Christians are pushing the Twentieth Cen-
 tury movement with great earnestness."

—Miss Griffith's appointment from the
 Conference for the year 1901 is evangelistic
 work.

—Miss Knowles is very happy over the
 prospect for Darjeeling. The home and
 school are pretty well assured.

—Bishop McCabe's report of the work
 in South America and the efficiency of our
 missionaries there, is very inspiring. He
 says: "I visited them all. I cannot ex-
 press my admiration of this work or my
 enthusiasm for it. God is in it, and will
 continue to bless it."

—The only changes among the workers
 of the Woman's Foreign Missionary So-
 ciety in Japan are the following: Miss M.
 B. Griffiths becomes superintendent of
 Bible women on Hakodate and Hirosaki
 Districts, when Miss M. A. Spencer arrives
 to relieve her from the same position in
 Tokyo. Miss R. J. Watson becomes super-
 intendent of Bible women on Shinano Dis-
 trict, with Miss Heaton as missionary; and
 Miss Ella Holbrook is added as a prospec-
 tive reinforcement of the teaching force in
 the girls' school at Tokyo. Miss H. S. All-
 ing left on furlough, April 9.

OUR FRESH AIR PICNIC

MRS. R. S. DOUGLASS.

The members of the Junior League of Auburndale had been learning, during the winter of children less fortunate than themselves, in India, China, and their own country, but those of the neighboring city of Boston who lived in crowded, hot tenements and had never seen the country, seemed to appeal to them more than all others, and they decided to give some of them a picnic in Norumbega Park. On July 2, workers from the Epworth League Home on Hull St., and three deaconesses from the Deaconess Home, met at the Chestnut Hill Reservoir with a party of fifty poor mothers and children. By an arrangement kindly made by the Commonwealth Ave. St. Railway Co., a special car awaited them there to carry them to the Park. Some of these children had never even had a ride in an electric car, and one little girl wanted to know, "What does a picnic look like?" and "When shall we see the picnic?"

After a delightful ride the Park was reached a little before noon. Some of the Juniors, with adult friends, were there to welcome them, and the walk through the beautiful Park began. As the cage of the black bears was reached, one child exclaimed, "Oh, wait and look at the rabbits!" A pavilion on the banks of the Charles River with its seats and tables made a convenient lunch-room, and the generous feast of sandwiches, cake and lemonade was soon ready. Then as we passed it around, we had time to look at our guests. The first to attract our attention was a sad-faced little Jewess about twelve years of age, who had brought her baby sister two or three years old. She had had no food before leaving the city, and the motion of the cars had made her so sick that now even the sight of food was nauseating. As she sat there with the timid baby in her arms, the tears quietly running over her sad face, she was a piteous picture of childhood from the slums. Another little girl of ten years, with bright cheery face, had with her three younger brothers, and we learned from Mrs. White that they and a baby still younger were often cared for her than by the mother, who preferred the associations of the street to the duties of motherhood. A little girl who was almost blind, and a worn mother with two little ones—a son of twelve years with an iron support on one leg to help a diseased hip, and an older one who was a victim of epileptic fits—were a few of those to whom we were glad to give a satisfying meal, a sight of God's nature, and a day free from care.

It was not an expensive day for the treasury of the Juniors, for they found kind friends in the church who helped liberally with money and food. The Park, with its swings, its cosy lunch pavilion, its attractive woman's cottage with the kind maid in charge who helped us give the blessing of cleanliness to some to whom it was a great boon, its instructive Zoo, the wonderful gymnastic performances of the Japanese with their little black-eyed boys, was an ideal place for such an outing. Thanks are due to Mr. A. D. Claffin, president of the Commonwealth Ave. St. Railway, to Mr. Alberto, manager of the Park, and to Mr. Bora, proprietor of the Cafe, for kindly courtesies.

It was a day long to be remembered, and we tell about it in the hope some other children who have so many of God's blessings may also remember "some of the least of these, My little ones."

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

North Conway, N. H.—Two have been recently received into full connection and 3 on probation. There is an increasing interest among the young people in the Sunday-school. The church has been shingled at an expense of \$150. Rev. H. Hewitt is not afraid of work; he averages ten calls a week, without neglecting his home field, and has collected money to pay for insuring the church.

Lewiston, Park Street.—The congregations have been excellent during the intense heat of July. In not many places in these days do we hear so many hearty "amens" from the congregation as here.

Lewiston, Hammond Street.—The congregations have been steadily increasing; the social services are full of spiritual fervor; two have been converted; the Sunday-school has had an attendance of nearly one hundred, and has an average of about seventy; the class-meeting has an encouraging attendance. Rev. G. D. Holmes had made 220 calls up to July 23. The church is crippled in its finances, but is struggling very bravely to surmount the difficulties.

Lisbon.—Things are moving very pleasantly and harmoniously. Rev. C. C. Phelan's services are greatly enjoyed.

Lisbon Falls.—Rev. H. A. Peare reports the attendance at the morning preaching service as about one-third larger than last year at this time; the Sunday evening service is also more largely attended. The Sunday-school is increasing and prosperous—one of the best on the district. Mr. Peare's little boy is still in the grip of a relentless disease. It is a peculiarly sad case and mysterious providence.

Brunswick.—Very interesting services were held on Children's Day, and a collection of \$10 was taken. Good congregations attend the preaching service, and the social meetings are seasons of interest. During the summer the midweek meetings are kept within the limits of one hour and are expected to move on promptly and strongly from the opening hymn to the benediction. Rev. D. E. Miller, the pastor, has made 200 calls. The Sunday-school had a pleasant picnic excursion to the banks of the New Meadows River, July 24, a clambake being an enjoyable feature of the occasion. The presence of two deputy sheriffs did not indicate any special trouble, for they both sustain official relations to the church. The pastor and his wife will spend their vacation at their cottage on Hedding Camp-ground, N. H.

South Paris.—Rev. A. M. Pottle's second year promises to be quite as pleasant and prosperous as the first. He preaches to a full house, and presides over large and enthusiastic social services. The reception tendered him and his wife on their return from Conference was under the auspices of the Epworth League, and was an unusually elaborate and pleasant occasion. The converts have been carefully looked after, and the Sunday-school and Epworth League and Junior League are doing well. The finances and church property are in good condition. Mr. Pottle pronounces the parsonage the best that he has ever occupied. The old parsonage is rented, and is thus a source of revenue.

Oxford Club.—The Methodist pastors of Oxford County have organized an Oxford Club, which meets with one of its members once a month. Rev. A. W. Pottle is president, and Rev. R. A. Rich is secretary and treasurer. Their wives are also members, and the presiding elder is an honorary member. They take dinner together, and discuss some practical topic and hold a public religious service. On Monday, July 22, we had the pleasure of meeting with the club at Rev. A. Hamilton's, Mechanic Falls. Many earnest prayers were offered for the work on the district and especially for the coming camp-meeting.

Camp-meeting.—Rev. E. S. Dunham, D. D., of Delaware, Ohio, is to be with us at East Poland. He is very highly recommended by more than one of our Bishops. We believe he will be made a great blessing to us. Will the pastors please make special effort to attend, and to get their people to attend? Miss Wellwood, a deaconess from Portland, will represent the interests of the W. H. M. Society, and Mrs. Ladd

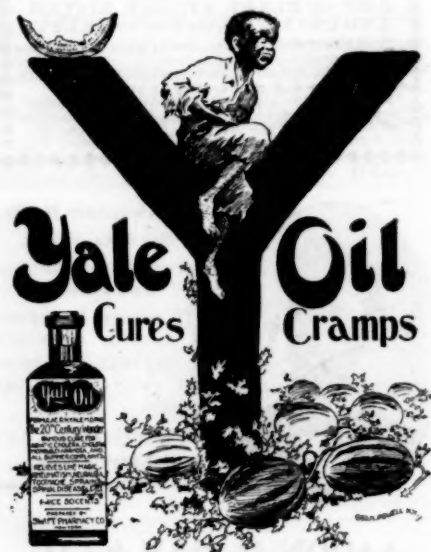
will speak in the interest of the W. F. M. Society. Rev. W. F. Berry will speak in behalf of the Christian Civic League of Maine. Mrs. Charlotte A. Beem, of Chebeague, will have charge of the children's hour.

Bath, Beacon St.—It seemed strange not to see the venerable Charles Davenport in his place in the choir. He is greatly missed. His son George has been the organist for more than thirty years. The year opens hopefully. The congregations are good, the social meetings are well sustained, and the Sunday-school, Epworth League, and Junior League are prospering. The financial interests are cared for in a more systematic way than heretofore. Rev. W. P. Merrill, the pastor, is hoping to have somewhat extensive repairs made on the church edifice in the near future.

Wesley Church.—Rev. D. B. Holt was appointed to this charge last spring, and it seems to be the unanimous opinion that no mistake was made. He and his family received a royal welcome. He is getting all the lines well in hand. He has made 166 calls, formed a Home Department in the Sunday-school, and is agitating the idea of a kindergarten class. A generous collection was taken on Children's Day. The pastor has conducted services at the Old Ladies' Home, the Old Couples' Home, and at the Y. M. C. A. The finances are in excellent condition, and the class-meeting attendance is increasing. The outlook is bright and hopeful.

West Bath.—Rev. W. P. Merrill supplies this charge. A few have recently joined in full. The Sunday-school is in good running order.

Epworth League Convention.—The district convention was held in Norway, July 10 and 11. The weather was hot and the attendance of delegates was not large; but the hospitality of the Norway people was generous, a good program was well carried out, and the convention was pronounced a success. Mr. Lander, of East North Yarmouth, first vice-president, presided gracefully. President W. T. Kilgore was detained on account of a painful accident resulting in a broken arm. Among the addresses worthy of special mention were those of Rev. D. B. Holt on "The English Bible—How to Study and Use," and by Rev. C. C. Phelan on "Enthusiasm." Among the papers that showed careful preparation was one by Rev. W. H. Barber on "The Fundamental Doctrines of Methodism," one by Mrs. Helen A. Ladd on "Twentieth Century Opportunities



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for Young Women's Work," and one by Rev. A. Hamilton on "Institute Work." On the evening of July 10 the local League gave the visiting delegates a fine reception. On the afternoon of the 11th a pleasant steamboat ride was enjoyed on Lake Pennesseewassee. Excellent music was furnished by the choirs of the Norway and South Paris churches, and by talented soloists and the Epworth Male Quartet, composed of Revs. R. A. Rich, M. K. Beem, A. W. Pottle, and E. Hooper. Rev. B. F. Fickett and wife were tireless in their efforts to make everybody feel at home. Rev. C. C. Whidden came with a large party on a buckboard eighteen miles, and returned after the evening meeting. Rev. D. B. Holt was elected president, and Rev. R. A. Rich secretary. Look out for a rousing convention next year.

A. S. L.

EAST MAINE CONFERENCE

Bangor District

Mapleton.—Rev. W. H. Maffitt finds a good home and a hearty welcome here. Several have asked the prayers of God's people. We trust the fire so kindled will spread and burn until a great revival shall be the result. The place is greatly in need of a parsonage.

Washburn.—This place, at the presiding elder's visit, was in the midst of the hilarity and noise incident to the nation's great holiday. A fine congregation assembled for evening worship. Pastor Cheney, in the midst of many cares and great sorrow, is steadily holding his way onward. An old-time and ever new-time revival of spiritual power is needed.

Van Buren.—A small band of faithful souls is holding the fort here. A fine opportunity is open for a consecrated young man to do something for Christ and men. We pray that the right man for pastor may soon be forthcoming.

Caribou.—The congregation and Sunday-school are crowding the facilities, and preparations are well in hand for extensive repairs. A wing will be added for enlargement. There are new pews and a new carpet, and other minor repairs have been made. Two children were baptized on Children's Day.

South Presque Isle.—Rev. R. C. Stevens has taken up the work here with zeal. The people are delighted to have service in the church every Sabbath, something they have never had before. This is a nice, easy little charge! There are only three preaching places, with fifteen miles between the two extreme points. The finances are being well looked after, and there is a good beginning for a prosperous year.

Limestone.—Rev. C. L. Hatch is taking up the work in this his first appointment with a ready hand. Good congregations and a growing Sunday-school greet him from Sabbath to Sabbath. Children's Day was observed with a fine concert. It does not take a prophet to foretell a prosperous year.

Sherman.—Encouraging reports come from this field. Children's Day showed a good collection. Better provision is made for the finances. Four have recently joined on probation.

Sangerville.—Cheerful reports come of renewed interest and increased congregations. Good faithful work is bearing fruit.

Bangor, Pine St.—Pastor Smith writes: "I have already called on nearly every family in the parish. Last Sunday (June 30) I baptized 13 and received 14 on probation. Next Sunday I expect to receive 13 by letter and 7 from probation."

Mars Hill and Bridgewater.—Rev. A. D. Moore has taken hold of this work with vigor. Though greatly hampered by having no suitable place in which to live, he has made 140 pastoral calls, painted the church at Mars Hill outside, graded the yard, raised the money to pay the bills, and contemplates other small improvements. Good congregations greet the pastor, and a hopeful spirit prevails. Children's Day was observed, with a good program.

Houlton.—Vigorous, healthy church life prevails. Pastor Tining and his family are very much at home with this loyal and hearty people. Steps are being taken that will soon extinguish the remainder of the church debt.

Orono.—The presiding elder found at his visit only a hole in the ground where the parsonage had stood. A fine new parsonage is promised in place of the old one by the first of October.

Congregations are larger than ever, the Sunday-school is flourishing, and Pastor Dukeshire is happy.

D.

VERMONT CONFERENCE

Montpelier District

Brownsville.—Rev. W. H. White, pastor, writes under date of July 22: "We are honored on this charge for the summer season with the presence of a dear, saintly mother in Israel. Mrs. Howard is the widow of Rev. Americus K. Howard, who preached here in the years 1841-42 (two-year limit). It was before the organization of the Vermont Conference. I have found the record in the New Hampshire Conference Minutes. It was then South Reading and West Windsor circuit, and Mr. Howard was appointed with Elijah Gale. Jared Perkins was presiding elder of Claremont District. The circuit reports 213 members then. Mr. Howard died in 1883 at Auburndale, Mass. Mrs. Howard, who is in her 90th year and in excellent preservation, is among my regular and most attentive hearers on Sabbath morning. Her hearing is good, and her eyes are not dim; her head is clear, neither is her natural force much abated; and this you may account for from the fact that whenever I see her in her home, or under the shade of her favorite tree, a current issue of ZION'S HERALD is in her hand or near by. She has read the paper all her life long, for it has been in the family from the time it was founded."

N. E. SOUTHERN CONFERENCE

New Bedford District

East Wareham.—Rev. Geo. H. Wilbur, a local preacher of this church, conducted the opening service in the Union Chapel, Point Independence, Onset, July 7. Mr. Wilbur regularly holds services at Onset.

Truro.—Mr. Isalah Snow, the efficient Sunday-school superintendent, was surprised by a party of about eighty members of the school, June 24, and presented with a dictionary and holder. This is not the first time the superintendent has been remembered by this appreciative church and Sunday-school. The Epworth League of this church very wisely tones the Fourth of July celebration of the village. This year the Town Hall was hired for entertainment purposes. Athletic sports and sale of refreshments took place out of doors. Rev. L. G. Gunn is pastor.

Falmouth.—The Barnstable District Sunday-school Association met with this church, June 26. The work here is under the excellent care of Rev. C. E. De La Mater.

Nantucket.—The Conference year was closed with all bills paid and benevolences met. The retiring presiding elder was presented with a large picture of Nantucket to remind him of the pleasant official relations during the six years' eldership. Rev. J. O. Rutter, upon unanimous invitation, was returned. He was given a reception and donation upon his arrival. The occasion was made the opportunity to present reports from every organization in the church. All showed a good financial condition. The Epworth League observed anniversary day, using the official program. The G. A. R. Memorial service was held in this church. On June 14, the W. C. T. U. had a convention. Mrs. K. L. Stevenson, State president, delivered the address. Children's Day was marked by services of unusual interest. The pastor preached in the morning, the Junior League assisting in the musical selections. The evening concert, as usual, was largely attended. Mr. and Mrs. James H. Gibbs celebrated the twenty-fifth anniversary of their marriage, June 8. Mrs. Gibbs is organist of the church. A handsome remembrance from the choir was among the many presents received by them.

Dighton.—The new pastor, Rev. C. A. Purdy, met with a hearty welcome from this loyal people. He and his family were surprised and "pounded" early in May. By invitation of the G. A. R., the pastor preached the Memorial sermon on May 26. July 7, 8 young men were baptized and 2 others received into full membership, and 2 were received by letter. After the reception of members the roll of church members was called. About 80 per cent. responded, either in person or by letter. The sacrament of the Lord's Supper followed. Sunday, July 14, a union open-air service by the Baptist and Methodist churches was greatly enjoyed. Dr.

Benton found many old friends to welcome him as he came to make his first official visit to Dighton. This is where he began his ministry.

L. S.

Norwich District

Stafford Springs.—On Sunday, July 7, 10 persons were received into membership—4 by certificate and 6 from probation. Three have recently united on probation. The attendance at the Sunday services and also at the week-night prayer and class-meetings, is very encouraging, and has been but very little affected by the unusually warm weather. The pastor, Rev. C. S. Davis, is happy in his work, and the people are warm in their appreciation of his faithful ministrations as a preacher and pastor. During the pastor's vacation at Jolly Island the church will care for the pulpit, Presiding Elder Bartholomew preaching one Sunday.

Sterling.—Owing to poor health, the pastor, Rev. J. Harding Baker, has been advised by his physician to take an extended vacation, and has started for Charlotte, Maine, where he will remain until September. His genial presence and good fellowship will be missed at Willimantic this year, but a host of friends will pray and hope for his recovery and continuance in the work.

Manchester.—The Manchester Herald reports interesting services on a recent Sunday in the interest of Mallalieu Seminary and Grant University. Rev. Dr. William R. Wheeler, vice-president of the seminary, preached in the morning at the Congregational Church, and in the evening at the Methodist, emphasizing especially the work of these two institutions as educational forces among the poor whites of the South. Mrs. J. P. Ford gave \$2,000 toward the erection of a new dormitory and industrial hall for the practical training of female students at Mallalieu Seminary.

Westerly.—Sunday baseball is the latest encroachment attempted by those who are

SUFFERED 15 YEARS FROM A FIBROID TUMOR

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Thus writes Mrs. V. K. Beecher of Brockton, Mass. Her letter will explain itself.

Brockton, Mass., Oct. 14, 1900.

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Dear Sirs—I am aware that where the Thermo-Ozone Generator is known it needs no testimony from me, but I do want to tell you my experience. For 15 years I have suffered from a fibroid tumor, and at first I went everywhere for help, but received none. After years of that life I gave up all hope, and expected to carry the tumor to the grave with me. Then I commenced to use the generator, and today I call myself well. The tumor is reduced so that I can wear any of my dresses made years since, and my waist measure, which was 38 inches last March, is now 27. I could write a book telling what wonderful things the little generator can do and has done in my family, and also among my neighbors.

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"lovers of pleasure more than lovers of God" upon the Christian Sabbath, and the ministers and churches are engaged in a vigorous crusade against this innovation of noisy desecration. On Sunday evening, July 21, a union service was held in Grace Church, at which earnest addresses were made by the different pastors in the interest of Sunday observance, and a petition to the Town Council received many signatures. The community is thoroughly aroused on the question, and the outcome of next Sunday's game, which the managers threaten to play in defiance of the Town Council, is looked forward to with much interest.

Personal.—Presiding Elder Bartholomew reports that his post-office address will be South Manchester, Conn., until further notice.

The publisher of the Conference Year Book requests that during the month of August all correspondence be addressed to, and all money orders be made payable at, Willimantic, Conn., instead of Westerly, R. I. SCRIPTUM.

Providence District

Asbury Church, Providence.—All departments of church work are carefully looked after by the pastor, Rev. R. M. Wilkins. The congregations on Sunday are larger than they have been in years in the hot weather. Quite a number are away on their vacation, and it was thought best to unite the Epworth League devotional service with the evening preaching service, making one service on Sunday night in the months of July and August. This went into effect the first of July. July 14 an old-fashioned Methodist love-feast was held in the vestry of the church, and though the day was a scorcher, the large vestry was nearly full, many testifying to the enjoyment of redeeming love. Mr. Wilkins speaks each Sunday evening on a special topic. Many strangers are in attendance, and the pastor has added thirteen new families to his calling list. Fifteen new scholars have been added to the Sunday-school, and two new classes have been formed. The annual Sunday-school picnic was held at Toussit Park, in connection with the Highland Congregational and Pearl St. Baptist Sunday-schools. The day was perfect, and every one enjoyed a sail down the river and around Newport. The board gave the pastor a vacation of three weeks in August, during which time he will be absent in Maine.

NEW HAMPSHIRE CONFERENCE

Manchester District

Marlow.—July 21, 1 person was baptized, 1 received into full connection into the church, and 1 received by letter. Rev. J. E. Montgomery, the pastor, has called on every family in town, and results are visible from this good work. Since adopting the weekly-offering system of raising money to meet bills, the charge is in the best financial condition for years—the pastor already a little overpaid, and other bills well met. There has been an increase in the Sunday-school. The pastor has organized a class of young men which is very promising. The painting and papering by the Ladies' Aid Society has improved the parsonage very much. The Epworth League has been resurrected and reorganized, and is doing excellent work. A chorus choir has been formed, which adds much to the attractiveness of the Sunday evening services. A lawn party by the Epworth League proved quite successful. In the League meeting last Sunday evening one person started in the Christian life.

South Acworth.—July 21, 5 persons were baptized and 7 received into the church. Improvements on the church property are under contemplation.

Newport.—Two persons were received by letter into this church recently.

Manchester, Trinity.—Rev. C. N. Tilton has returned from his vacation much rested and improved. Recently the pastor baptized 2 persons, received 3 on probation, and 2 into full connection into the church.

Hinsdale.—Rev. E. J. Deane recently received 1 by letter into the church, and has 3 more to follow. On a recent Sabbath a special service was held, with a sermon to the Odd Fellows, which brought out a large congregation, people coming from several towns. The pastor has a plan by which he hopes to cancel the church debt. Already \$500 is in sight.

Personal.—It was the pleasure of the presiding elder recently to visit and dine with Rev.

Josiah Hooper and wife at their home in Mill Village. He is in excellent spirits and good health for one so advanced in life; and while he cannot see as once he did, his spiritual vision is clear and his conversation has the right ring. Such men in the congregation are certainly an inspiration to the preacher. C.

NEW ENGLAND CONFERENCE

Boston District

Stanton Ave., Dorchester.—Rev. A. E. Morris, of Sheepscot, Me., is supplying for two weeks at Stanton Ave. during the vacation of the pastor, Rev. A. H. Herrick.

Upton.—On Sunday, July 21, 5 persons were received into the church from probation and 2 from the Baptist Church on profession of faith, and 2 were baptized and taken on probation. The first open-air meeting of the praying band held this summer was well attended, Sunday, July 21, at 5.45 p. m. The pastor, Rev. G. H. Rogers, assisted by the praying band, holds a weekly cottage prayer-meeting in the east part of the town, and several persons have recently sought the Lord in said meeting. All the week-night and Sunday services are well attended. Recently 13 new subscribers for ZION'S HERALD have been secured in this church, thus making a total of twenty-four or twenty-five subscribers.

Cambridge District

Lowell, Centralville.—This church gave a delightful reception to the pastor, Rev. Leon E. Bell, and his bride, Wednesday evening, July 10, on their return from a trip to the White Mountains. The parsonage was tastefully decorated, refreshments were served, an orchestra played, and Mr. George H. Marston, who was master of ceremonies, presented Mrs. Bell, in behalf of the church, with a beautiful set of fine table linen.

Natick.—During August Fisk Memorial Church unites with the Congregational and Baptist churches, all the week-night services being held at the church where the preaching was the previous Sunday. The vacation season finds the church in excellent condition. All the expenses of the year are provided for, including repairs on the parsonage. Recently 11 have been received into the church—4 by letter, 5 from probation, and 2 on probation. The Natick Bulletin last week printed in full a temperance sermon preached by the pastor, Rev. Alexander Dight, and published by request of the temperance committee of the churches. W.

The annual catalogue of East Greenwich Academy is received. Inquirers can easily secure from it all necessary information in regard to this excellent school. We have noted its progress under the new principal, Rev. Ambrie Field, from time to time.

Modern Methods of Dealing with Consumption

It is now definitely established that consumption is a curable disease. Like every other chronic malady, if it is permitted to possess itself of the system and complicate itself with other disorders, it is beyond remedy. But taken in time, and dealt with in its incipient stages, recovery is practically assured. When the character of the microbe became known, it only remained to subject it to the conditions most unfavorable to its existence. Oxygen destroys it. Its deadliest enemies are pure air and light. Half an hour of sunshine is sure to kill it. And the most efficient treatment is, therefore, that which gives freest play to these agencies.

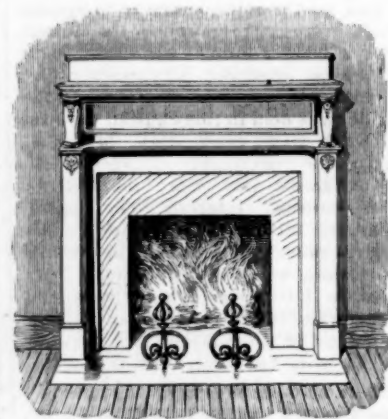
Hence, hygienic and dietetic methods are of the highest importance. Whatever has been done through medication is of slight value in comparison. Therefore, the great results come when patients are merely subjected to a simple and rational regimen whose chief elements are pure air, sunlight, and abundant nutrition under conditions that allow these factors to exert their influence to the greatest possible extent. With the new methods it is no longer held necessary for the patient to seek a climate of the kind that has been supposed to possess some specific property against the disease. The benefits from mild climates are now seen to be due chiefly to the effects of the outdoor life that the climate encourages. But whatever the advantages of such a climate, they are liable to be offset by the depressing influences that follow separation from home and friends, with consequent melancholy. The expense, for the great majority of patients, also bars the way to the change. Therefore, the most desirable treatment, on the whole, is that which keeps the patients near home. This is the conclusion reached by the author of one of the most important works on pulmonary tuberculosis, Dr. S. A. Knopf, of New York, who expresses his thorough disbelief in the specific curative quality of any climate, and therefore would place a sanitarium where it would do the greatest good to the greatest number of people. He holds that it is essential to the majority of tuberculosis patients to be treated and cured in the same, or nearly the same, climate where they will have to live and work after their restoration to health.—From "The Winning War against Consumption," by Sylvester Baxter, in the *American Monthly Review of Reviews*.

BUYING HEALTH

The time is doubtless coming when a dealer in coal will be known as an "artist in anthracite," at least it looks so now. But the time will never come when a furnace will be artistic, or indeed anything but a health-consuming, gas-compelling instrument of destruction.

If you want to live to become your own grandfather, and if incidentally you care anything for the artistic joys of life, by all means open a few fireplaces in the chimney of your dwelling and ride the high seas of Health.

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Attention, Pastors!

At this season of the year the Missionary Society is compelled to borrow large sums of money, at a high rate of interest, to meet its current obligations. It is very desirable that all pastors having money in hand on their missionary collections should forward it at once to me, and thus lessen the amount to be borrowed, and save to the Society the interest on the same. Let all pastors forward immediately to the treasurer any money collected for the Society, however small the amount. It is not necessary to hold part of the money until all is collected. Several remittances may be made during the year, and proper vouchers will be given for each.

HOMER EATON, Treasurer.
150 Fifth Ave., New York.

Reinforcements for Mallalieu Seminary

Rev. Dr. George M. Hamlen and his excellent wife have done heroic service for more than a decade at Kinsey, Ala. Through their efforts and the co-operation of a Western friend, the dwelling-house for the principal has been purchased and deeded to the trustees. Last week one of the elect ladies of New England, Mrs. J. P. Ford, placed in the hand of the vice-president, Dr. William R. Webster, her check for \$2,000, to be applied toward the erection of the new dormitory and industrial hall for the practical training of female students in all the branches of domestic science. This will provide facilities for fifty more applicants to enter at the fall term. Additional subscriptions for the completion and furnishing of the rooms in the new building are earnestly solicited, and may be sent to President George M. Hamlen, Kinsey, Henry County, Alabama, or to Dr. Wm. R. Webster, 36 Bromfield St., Boston, Mass.

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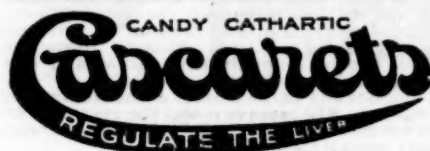
CHURCH REGISTER

HERALD CALENDAR

Fryeburg Summer School of Theology,	July 30-Aug. 12
New Haven Camp-meeting,	Aug. 2-12
Piscataquis Valley Camp-meeting at Foxcroft,	Aug. 5-12
Yarmouth Camp-meeting,	Aug. 5-12
Foxcroft Camp-meeting begins	Aug. 5
West Dudley Camp-meeting,	Aug. 9-18
Morrisville Camp-meeting,	Aug. 12-19
Richmond Camp-meeting,	Aug. 16-26
Martha's Vineyard Camp-meeting,	Aug. 18-25
Hollis Camp-meeting at Hedding,	Aug. 19-24
Weirs Camp-meeting,	Aug. 19-24
Northport Camp-meeting,	Aug. 19-24
Claremont Camp-meeting,	Aug. 19-25
Sheldou Camp-meeting,	Aug. 19-26
Strong Camp-meeting,	Aug. 19-26
Williamantic Camp-meeting,	Aug. 19-26
Laurel Park Camp-meeting,	Aug. 19-26
Dover Dist. Camp-meeting at Hedding,	Aug. 26-31
Sterling Camp-meeting,	Aug. 26-31
Asbury Grove Camp-meeting,	Aug. 26-Sept. 2
North Anson Camp-meeting,	Aug. 26-Sept. 2
Lewiston Dist. Camp-meeting at Empire Grove,	
E. Poland, Me.,	Aug. 26-Sept. 2
Willmot Camp-meeting,	Sept. 2-6

MINISTERS' MEETING. — King's Chapel will be open at 10.30 a. m., Monday, Aug. 5, for a Ministers' Meeting, similar in its spirit to a meeting held in the same place a year ago. This meeting cordially invites Christian ministers of every name, and seeks to cherish the sense of brotherhood among them. With other exercises, some reminiscences of the Boston Ministers' Meetings of more than thirty years ago will be given by Rev. Dr. L. B. Bates, of East Boston. This meeting is not exclusive as regards lay people.

W. J. B., for committee of the Ministers' Union.



W. F. M. S. — The Standard Bearers leaflets, No. 3 and No. 4, are now ready. These are especially for Maine and Vermont, No. 2 being for New Hampshire. Miss Young, Miss Hartwell, Miss Harvey and Miss Kneeland are the young people's missionaries, and Miss Croucher's leaflet for the New England Southern is in the hands of the printer. Order largely for use in your auxiliaries and among the young women.

A VALUABLE SERIES OF TRACTS. — A strikingly illustrated and helpful series of tracts have recently been issued by the secretaries of the Freedmen's Aid and Southern Education Society, which may be had free of charge on application to the office. The following are the titles: "Protestants and Patriots in our Southern Highlands;" "In Dixie with the Spelling-book, the Bible, and the Plane;" "Good as a Government Bond — and Better;" "Our Industrial Work — Four Great Centres;" "The Negro and the Bible;" "Special and Urgent Needs;" "A Safe Investment;" "Work in our Own Africa;" "Life Sketches of Alfred Cookman;" "For Our Country." These will be sent in quantities to pastors making application.

W. P. THIRKIELD.

Over-Exertion of Brain or Body Take Horsford's Acid Phosphate

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

DEACONESS NOTES

— Wesley Hospital, Chicago, has an endowment of about \$100,000.

— A kitchen-garden class is conducted each week by one of the Milwaukee deaconesses.

— One of the Minneapolis deaconesses acts as travelers' aid in a railroad station in that city.

— The force at Wesley Hospital has been strengthened by the coming of Miss May Garrett, a graduate nurse of New York city.

— Miss Mary Simester, of Wadsworth, Ohio, has recently come to reinforce the workers in the Boston Deaconess Home.

— The Minneapolis deaconesses are carrying on a perpetual rummage sale, which, it is hoped, will prove an education to the poor.

— Deaconess work is equipping the church for a measure of usefulness never reached before — so says Bishop Walden.

— Dr. T. B. Stephenson recently conducted the service at the consecration of twenty-two Methodist deaconesses in London.

— The enrollment of Chaddock Boys' Home and School under deaconess management in Quincy, Ill., reached 35 this year.

— In the Spokane (Wash.) Deaconess Hospital 232 patients were cared for last year.

— Miss Harriet Frank, a deaconess at work in New York city, is winning high praise for her untiring work among the Italians of that city.

— Deaconesses in the Fall River (Mass.) Home rejoice in the addition to their forces of two trained nurses from Christ's Hospital, Cincinnati.

— Deaconesses from the Boston Home will be present at many of the camp-meetings in New England this month.

— The Boston deaconesses are carrying on "Fresh Air" work quite extensively this summer. Fifty invalids and children have already been sent out to homes in the country, for the summer. More than a hundred more have been taken out for the day.

— A number of the deaconesses at the Elizabeth Gamble Home in Cincinnati are the owners of some dainty pieces of Rookwood, the gift of the authorities of the Central Passenger Station in Cincinnati in

recognition of the services of these good women in aiding travelers on their arrival in the city.

Life cannot progress without making a man wiser, though it may not, apparently, make him better. Yet is it not a fair question to ask, whether a man can be wiser than he was without being to some degree better than he was? Are we not all essentially better for the teachings of experience? Even experience of evil, if a man is not utterly dead in trespasses and sins, ought to avail for moral betterment. Let us take this hope and comfort, then, out of a past we would fain obliterate — that it has taught us better things, inspired us with a longing for better things. Let us believe that this regretted past has been utilized and consecrated by God for our ultimate good.



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S. O. BENTON, Presiding Elder,
Fall River, Mass.



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Zion's Herald

Founded, 1823

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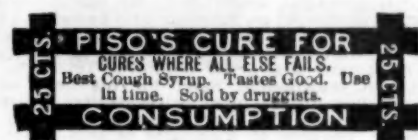
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OBITUARIES

We are traveling on to the Home beyond,
To the beautiful City of Light;
Neither sorrow nor sin shall enter therein,
Nor ever the darkness of night.

The dear Saviour has left the bright gates ajar;
And loved ones, who have gone before,
Will be watching and waiting to welcome us
there,
When our journey on earth is o'er.

Though the pathway be rough to the weary feet,
And the mountains be hard to climb,
Yet the Father has said He'll never forsake,
But will care for us all the time.

Though we wander a-down through the vale of
death,
Oh, why should we then feel alarm?
For He will go with us, though dark be the way,
And His children He'll keep from harm.

As He leads us on, in His love we will trust,
Till in heaven at last we fall
At the feet of the Master, who suffered for us,
Who has given His life for all.

— Carrie H. Gay.

Moore.—Rev. Herbert M. Moore was born in Scotchtown, N. B., May 13, 1874, and died in Kingman, Me., May 4, 1901.

He was converted at fifteen years of age, joined Conference on trial at Calais, in 1897 under Bishop Mallalieu, and was received in full at Rockland, 1899, by Bishop Foss. He was all ready for elder's orders at the Conference session in Clinton last spring, when he was suddenly stricken down with disease, which developed into pneumonia, and "he was not, for God took him." He had made arrangements to go West in September and take a course of study at Evanston, Ill., feeling the need of a more extended preparation for the work God had called him to do. He served faithfully the following charges: Cutler, two years; Surry, two years; and Kingman, one year, where he had a strong hold upon the young people, by whom he was much beloved. He was a godly man, "bearing in his body the marks of the Lord Jesus," ever conscious that he was a servant of God, whose sole business was to preach Christ and Him crucified. Fruit will appear to his account from his charges when "the books are opened." "He was a good man," was the universal testimony.

He was first married to Miss Nellie C. Welch, of Sorrento, in June, '96, a beautiful young lady of rare excellence of character. She had a noble mind, but frail body, which yielded to disease quickly, and she died Oct. 14, '98. His second marriage was to Miss Georgia D. Huson, of Addison, November, '99, who brought to the work of the pastorate choice gifts of mind and heart, with that consecration of soul and energy so essential to success in life. Our brother is survived by his wife and darling baby boy, who came to their home last September; parents living in New Brunswick; and a number of brothers, two of whom are faithful and devoted pastors on Bangor District, Revs. J. T. and A. D. Moore.

A funeral service was held at Kingman, conducted by Rev. Mr. Robinson, rector of St. Luke's Episcopal Church, in the presence of a large gathering of friends, amid a profusion of floral mementos. The remains were then carried to East Sullivan for interment, where the burial service was performed by the writer, assisted by Revs. D. B. Dow, J. L. Pinkerton, W. H. Powlesland, and B. W. Russell, with singing by the choir of the church. With these impressive services we laid the body of our brother beloved to rest, to await the "resurrection of the just." His sun went down ere it reached its noon, but in some fairer clime his mind must continue to be exercised for God's glory. These plans and hopes disturbed here must materialize somewhere. Not lost, but gone before. "Early crowned." The sympathies of a large circle of

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friends go out to Mrs. Moore in her great loss, but we know that in her sublime faith she can say: "Though He slay me, yet will I trust Him." "Blessed are the dead which die in the Lord."

J. P. SIMONTON.

Rice.—William P. Rice was born in East Weymouth, Mass., in August, 1828, and died in East Weymouth, June 12, 1901.

He was a man of genuine sympathy, desiring to be helpful in every good way. He made many friends because out of his heart he desired to be friendly to others. He was interested in public affairs, working to promote good citizenship. He served three years in the Civil War. Returning home, he engaged earnestly in the work of the church.

For the past few years he was not able to attend service much of the time. Gradually failing, he still loved the church of his choice, having been a member of the East Weymouth Methodist Episcopal Church more than fifty years. In his last sickness he suffered much. A day or two before his death we said to him, "Christ goes with us through the valley of shadows." "He has proved it so," was the reply. We felt that even then he had entered that valley and was speaking out of present experience, and finding that "at evening time it shall be light."

He leaves a wife and two sons.

J. H. ALLEN.

Ballard.—Vincent Ballard was born in London, England, Feb. 28, 1826, and departed this life in Boston, Mass., June 16, 1901.

He was extensively known as an importer and designer of ladies' costumes. He was united in marriage, Sept. 6, 1852, to Miss Eliza Browne, who for nearly half a century was a true helpmate in every sense of that term. He was converted to God in 1850, and with his estimable wife joined the Wesleyan Methodist Connexion. In 1870 he came to this country and settled in Boston, and was for several years a member of the Meridian St. Methodist Episcopal Church, East Boston. In 1885 he removed his membership to the Tremont St. Church, and was appointed a class-leader, which office he filled with great acceptability until his departure to join the celestial host in his Father's house on high. As a leader he had few equals. Truly he was a "good and faithful servant," and the record of his usefulness will be long cherished and remembered by those who were associated with him in church relations. His home life was the treasury into which he delighted to pour the wealth of his love and the fruits of his toil. The sweet thoughtfulness, characteristic of all his life, had its most beautiful and constant expression toward his loved ones. As a husband and father he was loving, tender, thoughtful, strong.

His religious life revealed itself in a gentle manner which left its impress on all his conduct. It was made known in the unselfish thoughtfulness which was characteristic of him who "came not to be ministered unto, but to minister;" it was shown in the steady fidelity to every duty which marked him a disciple of that tireless Worker who said: "I must work the works of Him that sent me while it is day." In his devotion to his church work he was unobtrusive, ever esteeming others better than himself, but his patient continuance in well-doing always witnessed his fidelity to his Lord, and his life yielded the richest and most peaceable fruits of righteousness. Of the loving deeds performed and the kindly ministrations he bestowed, whenever opportunity presented, eternity alone will reveal their number and kind. Pure in spirit, he lived a life animated by the power of an indwelling Christ.

No more beautiful life has ever been known personally to the writer than was his. As he neared the celestial shore and his eye caught a glimpse of the beautiful city of our God, he could say, "I am ready to depart and to be with Christ, which is far better." Calmly his glorified spirit passed over the mystic river, and, at last, gained the quiet shore where there is no more sorrow or parting. No gloom overshadowed his brow; and like a weary infant he laid his aching head upon the loving breast of his blessed Saviour and fell asleep, in full assurance of a blessed immortality in the world above. Thank God for the blessed assurance that, if we love and serve the same Lord, we shall reach the same home!

He is survived by his wife, two sons, and six

daughters, who mourn his departure, but not as those without hope.

His funeral services took place on Thursday afternoon, June 20, at the Tremont St. Methodist Episcopal Church, conducted by the pastor, Rev. C. E. Davis, and assisted by his former pastor, Rev. J. D. Pickles, Ph. D., and the writer.

SAMUEL E. HOWE.

Sowle.—Flora Ella, wife of B. T. Sowle, of Ellsworth, Me., was born in Orrington, Me., Sept. 4, 1857, and died in Ellsworth, Me., May 6, 1901.

Mrs. Sowle was the victim of a protracted illness of two years or more (consumption), during which time she was a wonderful illustration of the power of Divine grace to triumph at all times. She was a devoted wife, an affectionate mother, and a loving sister. In the training of her family the training of her own mother (who preceded her to the "better country" only a few months) made her own motherhood exceptional. Her children were taught the fear of the Lord, and taught it amid the sweet amenities of home. Her personal religion was experimental. A mind like hers could not rest content with the mere formalisms of belief, but needed to penetrate into the mysteries of knowledge. "I know," was the symbolic word of the Methodism of her youth, and "I know" was its symbolism in all after life. Among her last conversations with the writer, "I know" was the faith which had passed belief into knowledge of experience. Never demonstrative, yet always certain, that experience lived through all the phases of her

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life and abode with her in the closing days amid all the depression of her terrible disease. She went down into death with her consciousness of immortality destroying him that had the power of death.

She was a loyal, devoted member of the Methodist Episcopal Church, true as "the needle to the pole" as a member of the choir, a teacher in the Sunday-school, a worker in the Ladies' Aid Society, and a worker in the social meetings. During her illness she was often found in the sanctuary. When unable to go herself she would urge the family to go and she would stay alone. Till the last she was anxious to know all about her church and the pastor's work. She loved the "gates of Zion." "None knew her but to love her, none named her but to praise."

Funeral services were held in the home on High St., May 8, on a beautiful afternoon, conducted by her pastor, the writer, in the presence of a large gathering of friends, amid a profusion of flowers, with singing by a male quartet.

She is survived by a husband, who was tenderly devoted to her during her sickness, two sons and one daughter. "Her children rise up and call her blessed; her husband also, and he praiseth her."

J. P. SIMONTON.

Small.—The funeral service of Mrs. Augusta P. Small was held at her home in Provincetown, Mass., on July 3, 1901, in charge of Rev. L. H. Massey, pastor of Centenary Methodist Episcopal Church, where she had been a member for many years, until her transfer, in 1886. Since that time, however, she has spent her summers, with her family, at Provincetown. In 1875 her husband passed on, and Mrs. Small has since lived with Miss Ella H. Small, her daughter. For several years she had been an invalid, when death released her from suffering and care.

Mrs. Small is remembered here by many old friends as one who had been a devoted Christian and an earnest worker in the church. She was also a sweet singer, and her home had been a favorite stopping place for the Methodist itinerant and pastor. The funeral service was attended by the immediate relatives and other friends, who will look forward to the time when they hope to meet her in the sweet home of the faithful.

Heald.—On Friday, June 14, 1901, there passed from this world of sorrow and trouble the soul of our beloved sister, Sophia Heald, in her 83d year. The funeral took place on Monday, June 17, and was conducted by her pastor, Rev. Arthur C. Dennett, of St Albans Bay, Vt., assisted by Revs. Geo. L. Story, J. T. Baxendale, and O. T. Barnard.

Mrs. Heald was born Feb. 1, 1819. She was brought up in a Christian family. At the age of eighteen she was converted to Christ, and from that time on, as her age increased, so also she grew in grace and in the knowledge of her Lord and Saviour, Jesus Christ. Later on, through the powerful preaching of her pastor, she was led to accept the full gospel of Christian holiness, and throughout her life she lived Christ and Him crucified. She was interested in Sunday-school work all her life. At the age of fifteen, three years before her conversion, she was appointed a teacher, and for over half a century was faithful to her charge. She raised a family of eight children, and, as she expressed it, never had any trouble in breaking their wills.

She was glad when the summons came to go home, and a short time before she fell asleep in Jesus said, "I am about over; I can almost see the other side." She did something more than made a record in life—she lived her Christianity. "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labors and their works do follow them." A. C. D.

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